

THE CHINESE RECORDER

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EDITORIAL

The Laymen's Foreign Mission Inquiry

Constructive study of Report called for.

After close and continuous study of the various questions arising from the publication of the Laymen's Inquiry Report, and the different phases of the problems involved, the Editorial Board of the *Chinese Recorder* came to the decision that, pending the receipt of the whole report, and adequate opportunity to study it, correspondence on the subject should not be published, with the exception of the letter appearing in our correspondence columns in this issue, and that arrangements be made so that, on the arrival of copies of the Report, "Re-Thinking Missions," a series of articles could be prepared by representative workers on the field, interpreting, or criticizing constructively, the general subjects dealt with in the first four chapters of the Report, and indicating the significance of the proposed orientation developed in this part of the report. It is hoped that these articles will be followed by another series dealing with the second section of the report, and that the more specific questions raised in the third part of the report be held over until later.

Whilst the Editorial Board are desirous of opening the pages of the Recorder to free discussion of the report, it earnestly wishes, as far as possible, to avoid anything in the way of an acrimonious contention developing around the report in the pages of the *Recorder*. We are glad to learn from several of our readers that the article in the December issue, written by Dr. Willard Lyon, who had first-hand

knowledge of the contents of the report, has corrected many of the first impressions made on our readers by the excerpts published in the newspaper press.

* * *

**Releases and
Reactions.**

There has been a general feeling of regret, both in the home lands and on the field, that the partial releases of the report should have been released in such a manner. It is not to be wondered at that on the foreign field, especially, there was in many quarters a feeling of dismay and a tendency to premature and wholesale criticism. It may be well, therefore, to reprint from the columns of "The Congregationalist" of December 1st, some sentences from a statement made by Mr. Albert L. Scott, Chairman of the Laymen's Committee which was responsible for appointing the Commission, of which he was also a member. After referring to the contributions by the laity to funds for foreign Missions, and the fact that the Inquiry was essentially a Laymen's Inquiry, making a frank effort to appraise the missionary undertaking from the standpoint of the laymen who contribute the funds, Mr. Scott said,

"When the report was completed *the problem was how to get the report to the attention of the laity throughout the United States.* It was fitting that a laymen's report should go to these contributors, and also to those with decreasing interest, by the most direct route. It was too voluminous for the newspapers or the church press to give it adequate treatment if made public as one document. The installment method of publication was the only feasible plan which could be devised which would enable the newspapers to deal with the material in the report as news. If the report had been made fully available to all the Missionary Boards before being made available to the public, obviously so many copies would have been extant that to regard the report as a private document would have been impossible. From the moment of its distribution in that form it would have ceased to have any value as news. To take advantage, therefore, of the technique of newspaper publication—the only available means of bringing the report to the attention of the laity throughout the country—it was necessary to make the installments public in advance of the general distribution of the report even to the Missionary Boards."

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**"From Christians
to Christians."**

In view of "the essentially constructive nature of the report, and its far-reaching possibilities for good," the publicity through the press has undoubtedly awakened a fresh and vital interest in the subject of Foreign Missions, and induced a desire to read the entire report. In the hope that further information regarding the report and its presentation may help towards the clarification of ideas and issues, and the prevention of unnecessary and unfortunate divisiveness, we give the reactions of several who were privileged to hear the speeches on the two days in November when the directors and sponsors of the Laymen's Foreign Missions Inquiry met the Foreign Mission Boards of seven denominations whose work they had been investigating.

In a report published in "The Baptist" of December 3, Rev. A. C. Baldwin, of Philadelphia, in an article reporting and interpreting the meeting in New York, said,

"The messages of the Commission concerning the report were carefully prepared and conciliatory. 'We are friends working together for a common cause.' 'We are fully aware that as we studied we were standing on the shoulders of big men.' 'This report is from within our ranks, not from without. It is from Christians to Christians.' 'We unite in the love of Christ and the passionate desire that his spirit may spread throughout the world.' 'Missions, for the church, are not a matter of choice but of obligation.'"

"The report itself was big, monumental in scope and exhaustiveness. Every friend of missions should get hold of it, 'Re-Thinking Missions,' Harpers, and take time to read it carefully for himself. The danger is that it will be taken at second and third hand, its critical, and theological aspects unduly emphasized, and its real values of practical observation and suggestion lost.

"As a document, it impresses me with its vision and courage. It is critical, of course, but for constructive purposes. It is optimistic. There is no word of retreat. A great work awaits the church. 'Big as the missionary enterprise is, it is not big enough.' We should concentrate more."

Other friends present write, in a more or less personal manner, of the desire to endorse the many constructive proposals in the report, and express the hope that the first stormy reactions will quiet down and that a full and fair study will be given to every helpful suggestion contained in the report. All who heard them at the big gathering at the Roosevelt Hotel were impressed by the fact that the whole Commission were united in the love of Christ and in the passionate desire that His spirit may be known and spread throughout the world of suffering, broken and sinful men. Another who was present at the presentation of the report by the Committee of Appraisal, wrote of the unflinching honesty and devoted Christian spirit of the commissioners.

* * *

"The wounds of a friend." The exception referred to in our first paragraph, is the letter from Mr. Chandler published in our correspondence department. The *Chinese Recorder* was not favored with copies of the releases sent to the newspaper press in China. Our study of the releases that came to our attention was doubtless lacking in perspective and profundity, but the editorial comments reported and represented the views and reactions of many missionaries who had read (and studied) the releases. We regret Mr. Chandler's "deep disappointment" with "the editorial comment upon the American Laymen's statements," and appreciate his concern for the editorial "bad nights."

It is to be hoped that a study of the full report, and the discussions that will inevitably follow, will correct early mistaken impressions that arose from the partial releases hastily perused and not fully digested. It was not to be expected that an investigation so frank and thorough should escape adverse criticism, or that, in view of the unique make-up of the Commission, satisfying conclusions could be come to on all important questions. We all want to know the facts, and believing that "faithful are the wounds of a friend," we bespeak calm and constructive consideration and discussion of the report and the issues involved.

ANONYMITY OF BOOK REVIEWS

A letter has come from a Recorder reader asking what purpose is served by the anonymity of many of the book reviews in *The Chinese Recorder*. He recognises the possibility of discovering the identity of the initials of some reviewers, but on the other hand he admits there may be mistakes, and is anxious to know from whose point of view each particular book is presented. He would like to urge the *Recorder* to adopt the policy of many modern periodicals of printing not only the name in full, but the address and position as well. The disposition of the writer of course will be obvious if the cruet-stand style of the early reviewers is followed. But nowadays there is less of the vinegary and peppery outburst and more of the sugary and flattering. The subject is a difficult one, and we shall be glad to have readers send in their opinions to Dr. Rawlinson who is expected back on January 31.

We would just like to add that the seeming lack of policy with regard to the length of reviews in the *Recorder* is explained by the relative importance of the topic to China and the times. For instance in this issue we print a long review of a new biography of Mazzini, because Mazzini was a revolutionist, an idealist and a realist, and his life and teachings have an abiding significance. Then the review of "The New Testament and its transmission," takes us back to the autographs of evangelists and Apostles in whose steps all missionaries of the Gospel seek to follow.

* * *

In our November issue dealing with Famine relief and prevention, we printed an article by Rev. James J. Heady, entitled "Famine Relief Work in Central China." It may be well to explain that the title was somewhat unfortunate, as Mr. Heady was thinking only of the work done by aid of the comparatively small Methodist Flood Relief Fund, and expected that others would be writing of other Churches, the Government Committee, and the Benevolent Societies. We also expected other contributions, and unfortunately used the more general title for Mr. Heady's contribution.

As the article by Dr. Hewlett Johnson, the Dean of Canterbury, in that same issue, was much appreciated by our readers, we are glad to pass on the following extract from a missionary's letter:—

"He paid brief visits to many mission stations, on his inland travels, and has since spoken highly of missionary work. One lady missionary has written that, when she met him, for a moment she felt abashed in the presence of such a church dignitary, but only for a moment, for she soon discovered he was most approachable. The Dean has since written what amounts to an apologia for Christian missions, from a visitor's view-point, saying, 'If anyone suffers from depression at the seemingly slow progress of the Christian faith, let him go to China. Let him move along the line of mission stations.....Perhaps the most inspiring field of Christian activity lies in that country.'"

* * *

THE OXFORD GROUP MOVEMENT

The interest in this movement is growing in China. In our last issue there were several direct and indirect references to it. The

message on Evangelism spoke about the manner in which group fellowship was changing lives in China and a paragraph closes with the significant sentence: "All areas of life are to be surrendered to God." In A. J. Russell's powerful book; "For Sinners Only," which was reviewed in our December issue, the real leader of the movement is described by Sam Shoemaker as "the most disciplined personality I know. Everything he has is absolutely given up to God."

The *Chinese Recorder* is naturally interested in the movement as several groups have been formed in China, some of them in Chinese circles, and the members of these groups testify to the benefit they have received from identification with the movement. For instance, one Chinese physician at a meeting recently said: "He got in touch with the movement through a Chinese friend. Christ became a reality. His interest in the Bible became definitely increased. Formerly Christ was not dominating his life,—only Self. But now there was a great change in his own life and the life of the wife. He and his wife had a new life, a new motive, and a new meaning in life and great joy in acknowledging God to men."

As was to be expected there have been some adverse criticisms and these are being circulated in China, criticising the whole movement. Staid and serious Scotland has been stirred by this movement. In the course of the controversy we find a letter in the *Scots Observer* which may answer some of the queries and criticisms of our readers.

Sir,—“Presbyterian” and others who criticise the Oxford Movement remind me of the folk who said that the disciples were “filled with wine,” for they cannot seem to give God any credit for beginning such a Movement.

I will tell them just exactly what the Group Movement *really is* and what it entails, thereby proving that the Group Fellowship is of God and not of the Devil as some Christians would have it.

(1) *The necessity for the New Birth*, that wonderful change which results when Christ is received into the heart and life, and trusted to deal with sin through His atoning death on the Cross.

(2) *The Need for Consecration*, the unconditional surrender of the whole life to Jesus Christ, so that by the aid of the Holy Spirit and the reading of the Bible we may be useful in God's service.

(3) *The responsibility to witness*, it is the duty of every Christian to try and bring others to Christ, and by *sharing* one's own experiences as and when led by the Holy Spirit we get help as to how to witness to outsiders.

(4) *The Value of Informal Gatherings*, as they did in the early Church times, we gather in informal groups and in a manner where it is possible for all to take part. Here discussion centres round the Saving and Keeping Power of Christ, and by honest sharing we get to know and appreciate each other's viewpoint.

(5) *Finance*, a very important item to a great number of people, well, at present we only take up an uncompulsory offering towards the buying of literature which we need for our studies.—I am, Sir,—UPLIFTED.

We would most earnestly advise our readers to read the book referred to above, “For Sinners Only.” For several weeks we have studied it at odd moments, feeling the challenge of the four standards of Love, Honesty, Purity, and Unselfishness, and finding inspiration in the key-words of Sharing, Guidance, Surrender, Life-Changing, Loyalty and Fellowship. The movement has been described as “Methodism without Method,” but does method matter so much if

life is there? There is a new moral challenge in the movement, and it gives evidence to a great extent of regaining the lost radiance of the Christian religion.

* * *

HOME-GOING OF MR. AND MRS. C. W. DOUGLASS

In the December issue of the 1931 *Chinese Recorder* mention was made of the long and close relationship between the *Chinese Recorder* and the Presbyterian Mission Press, which closed on December 31 of that year. During the thirty-five years Mr. C. W. Douglass was connected with the Presbyterian Mission Press his technical and business knowledge and experience as a master printer and publisher were of great value to the *Chinese Recorder*. But in many other ways Mr. Douglass proved a valued co-worker and friend, as many in distant parts of China have gratefully recorded. His patient and efficient handling of missionary accounts as well as his participation in the preparation and distribution of Christian literature have been of lasting value. Mr. Douglass was helpfully identified with such associated undertakings as The Mission Book Company, The Christian Publishers' Association, and the "Chinese Christian Intelligencer." Mrs. Douglass has been an ideal hostess and helper to workers in the interior. Two sons were given to the work in China, and we trust the withdrawal of these loved and skilled physicians from the field, through family sickness and bereavement, will not be a permanent loss to the work. Our sympathies and good wishes go out to the whole family in the severance of long and loving relationships and as they enter on new experiences in the home land.

* * *

A PARTING MESSAGE AND APPEAL

As in all probability this will be the last piece of service to the *Recorder* family with which the acting editor has been associated for more than forty-seven years in China, we should like to express the hope that the discussions arising out of the report of the Laymen's Foreign Missions Inquiry shall neither go beyond the limits of Christian love and tolerance nor strain the bonds of missionary co-operation. We are all very human and it is easy to confuse prejudices and preconceptions with convictions and principles. There has, alas, been much mis-spent time and money and energy (and even *Recorder* space) in controversy, and we have been too apt to forget that as God's truth is eternal and unchangeable it is not easily overthrown. In many matters there is bound to be a diversity of view-point on the mission field: but the going to extremes on either side of a question is apt to strain the limits of charity and engender a spirit of judging and a tendency to put stumbling blocks in the way of others.

St. Paul stressed the relationship to Christ as the fundamental issue. "Other foundation can no man lay than that is laid, which is Jesus Christ;" and the apostle who has so lovingly described the person and life and work of Christ wrote, "Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God."

"Re-Thinking Missions"

SUMMARY OF PRINCIPAL CONCLUSIONS

AN effort has been made, in the paragraphs below, to gather together in a summary of succinct statements the principal conclusions of the Commission. These statements are designed to emphasize issues, which although amplified fully in the body of the Report, appear to the Commissioners to be of such basic importance as to call for presentation in the sharp relief of brevity and detachment. It is to be borne in mind that the conclusions here presented confine themselves, in so far as they are findings and recommendations, to the seven Protestant societies whose program in the Orient was studied by the Commission.

I. The continuance of missions. To any man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men. To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself.

But the essential rightness of the mission idea will not save actual missions from decline or extinction unless in spirit and deed they worthily present that idea. There is real danger lest adherence to aims and methods which impede the communication of living insight may not alone thwart the success of Christian missions, but end their usefulness.

II. Their aim. The message of Christianity presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men, entering without violence the texture of their living and transforming it from within. The goal to which this way leads may be variously described; most perfectly, perhaps, in the single phrase, Thy Kingdom come. That is, and always has been, the true aim of Christian missions.

In more literal phrasing, the aim of Christian missions today in our conception would take this form:

To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world.

III. Their scope. The point of central importance is this—there must be first of all a new kind of person as the unit of society if there is to be a new society; there is no substitute for the regeneration of the individual units. Nothing can displace, or minimize the importance of, a true and well-qualified evangelism.

*Reprinted from "Re-thinking Missions".—A LAYMEN'S INQUIRY AFTER ONE HUNDRED YEARS. Harper & Brothers Publishers.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

But the Christian way of life is capable of transmitting itself by quiet personal contact and contagion, and there are circumstances in which this is the perfect mode of speech. Ministry to the secular needs of men in the spirit of Christ, moreover, is evangelism, in the right sense of the word; to the Christian no philanthropy can be mere secular relief, for with the good offered there is conveyed the temper of the offering, and only because of this does the service become wholly good.

We believe that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelism. We must work with greater faith in invisible successes, be willing to give largely without any preaching, to cooperate whole-heartedly with non-Christian agencies for social improvement, and to foster the initiative of the Orient in defining the ways in which we shall be invited to help.

As the mission faces the future it becomes a matter of honor that its standards of teaching, or of medical service, or of art or music or literature or whatever it touches, are higher, not lower, than those of secular performance.

IV. Their attitude toward other faiths. The mission of today should make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are. It is not what is weak or corrupt but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity has to say.

It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion—it is his primary duty to present in positive form his conception of the way of life and let it speak for itself. The road is long, and a new patience is needed; but we can desire no variety of religious experience to perish until it has yielded up to the rest of its own ingredient of truth. The Christian will therefore regard himself as a co-worker with the forces within each such religious system which are making for righteousness.

V. The men and women in missions. The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom he works.

The Commission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out. Those appointed should have the benefit of a carefully planned training for their work; great pains should be taken in the designation of appointees to specific tasks and locations. Whenever possible, nationals should have a voice in their selection and retention, and if feasible, the early years of their service should be of a probationary nature.

VI. Permeative influence and the wider Christian fellowship. Christians should count among the best results of their endeavor the leavening influence of the spirit of Jesus in the common life of each country.

Ways must be found in which the multitude of those in the Orient who are followers of Christ, but who cannot be brought into the body of the Church as now constituted (and perhaps not for a long time to come), may be reckoned as disciples and may come, with each other and with us, into the wider Christian fellowship.

VII. Concentration of effort. The number of weak Christian institutions and of merely nominal Christians throughout Asia is a reproach to the missionary enterprise. Denominational interests, institutional pride and lack of cooperative planning have contributed to the development of conditions which should no longer be tolerated. We are convinced that one of the most urgent needs in all fields is the rigid enforcement of a policy of concentration of personnel and resources. Experience shows that this cannot be accomplished by the missionaries in the field; the forces which make for a continuance of the present status are too strong for them. Vigorous and determined action on the part of the mission boards and the denominations behind them, is imperative.

VIII. Transition from temporary to permanent character. A mission, by definition, is intrinsically temporary; the time comes when established centers of religious life must be left to develop according to the genius of the place.

Missions should now be preparing for the transition from the temporary work of church planting, pioneer work in medicine, education and the training of leaders... to the permanent function of promoting world understanding and unity on a spiritual level through the ambassadorship of relatively few highly equipped persons, and through institutions for the study of theology and civilization, and the emerging needs of the adopted land.

IX. The transfer of responsibility—devolution. The goal of the mission must be the transfer of its responsibility to the hands of the nationals. Answerable for the integrity of its work, the mission cannot realize the idea of the indigenous church by simply letting go. The desire to make himself unnecessary is a mark of the true missionary; but in achieving that end, the transfer of responsibility must follow thorough training of nationals: devolution should be real—not nominal; and gradual—not abrupt.

X. Administrative unity and cooperation. The Commission believes that the time has come for a plan of administrative unity on a comprehensive scale, and proposes a single organization for Christian service abroad in place of the complex, costly and duplicative machinery which now exists.

If a new alignment of forces, rising above denominational and doctrinal barriers can evoke creative missionary statesmanship at home and abroad, can command the enthusiasm of the finest and

most adventurous type of Christian young men and women, and bring the whole enterprise to new levels of accomplishment, we are convinced that the churches of America will have a great part in the making of a better and happier world, but not otherwise.

Its accomplishment will require a hearty acceptance of the general principles that have been laid down, and a determination to do what is needful without counting the cost of personal and denominational advantage. If these can be attained, the task of perfecting a plan of unification can be undertaken with assurance; it will take time to accomplish, but it can be done.

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The Romance of Nestorian Crosses

MARK W. BROWN.

IN tropical forests there is said to grow a "man-eating" tree. A living human sacrifice placed in its arms is gently enfolded from sight; and when after some days it again extends its branches to the world, nothing is to be seen of the victim but the white bones sucked clean. Somewhat after this analogy has China treated the living organism of Nestorian Christianity. Reaching China at least as early as 635 A.D., either via sea from India or after a long trek across Central Asia, this virile branch of the Christian church found a hospitable welcome at the cosmopolitan court of the great T'ang Dynasty. Enjoying royal patronage, a considerable Christian community was developed, supporting monasteries and churches in different parts of the Empire. Traces of a Nestorian church have been found in far-distant Szechuan. Then following the severe anti-religious persecutions which first reached serious proportions in 845, this first effort of the Cross to conquer China passed off the stage so completely that in 987 visiting monks from Bagdad were unable to find a single Christian in the Empire.¹ It left no apparent permanent influence on Chinese life or thought, and apart from the famous Nestorian Monument at Hsianfu, very few physical relics.

Following the great expansion of the Mongol Dynasty (1280-1368), Christianity gained fresh access to China—though it is a question how close that contact actually was with the Chinese people. In the wake of the returning Mongol conquerors the Nestorian Church, long established in Central Asia and among tribes right up to the borders of China, pursued its missionary work so aggressively, that in 1330 it was stated there were more than 30,000 Nestorians in China, that they were "passing rich, with very handsome and devoutly ordered churches, and images in honor of God and the saints. They hold sundry offices under the Emperor and have great privileges from him."² And well they might; Jenghiz Khan married his son Tuli to a Kerait Christian princess, who became the mother

(1) Latourette: History of Christian Missions in China, p. 54.

(2) Above cit. p. 64.

of three of the most important Mongol leaders, one of whom, Hulagu, had a Christian wife through whose influence a Nestorian chapel was attached to his camp. But with the collapse of the Mongol Dynasty, Christianity was wiped off the Chinese horizon even more completely than at the close of the T'ang.

This lost chapter from the history of Christianity is gradually yielding a meagre few of its secrets in recent years. Some beautifully carved stone crosses with a few Syriac characters, found in "The Monastery of the Cross" at Fangshan some forty miles from Peking, have within the past year been brought in to the Historical Museum in Peking. Owen Lattimore, the authority on Mongolian life, has recently visited a "lost city" in the borders of Inner Mongolia, and photographed some beautiful stone crosses to be published soon. But by far the most thrilling and prolific source material which has come to light is found in the small bronze crosses, birds and stars which for the past three years have been attracting the attention of a few collectors and sinologues on both sides of the world.

The Rev. P. M. Scott of Tat'ungfu first called attention to these relics of an almost forgotten page of Christian history in his article "Some Mongol Nestorian Crosses" in the Chinese Recorder for February, 1930. The Chinese bronze dealers in the Mongol border country where they are found assure me, however, that there had been a limited market for them for ten years previous to Scott's discovery in August, 1929. Some Chinese collectors and dealers occasionally bought the bird specimens, and there is reason to believe that some specimens had been sent to Europe by the Roman Catholic and Swedish Protestant missionaries of that region. Father DeWilde of Palakai told me he had made quite a collection some fifteen years ago, but bandits had gotten the lot. However, the fact that Mr. Scott found his specimens in a box of miscellaneous bronze fragments which he dug out of a dark corner of a curio shop, shows that they were not up to that time recognized as having any particular interest, sometimes being considered an inferior type of Scythian work. The dealer in the shop where Scott made his find assured me he had sold "hsü to, hsü to" (many, many) to Chinese bronze dealers mixed in with other bronze fragments, but that even the finest bird specimens would bring only a dollar or two.

One of the earliest collectors to succumb to the fascination of these bits of bronze was Mr. F. A. Nixon, Postal Commissioner at Peking. His collection of between five and six hundred specimens is undoubtedly the largest in the world. Possibly the writer's collection of between three and four hundred stands next to it. An increasing number of people are taking a casual interest in them, and it has become quite the thing for travellers to Suiyuan to try and pick up a few crosses as souvenirs for their friends. This growing demand, in face of the very limited supply, has boosted the price of very ordinary ones to four or five dollars Mex., and almost any price may be asked for the finer ones.

One of the interesting problems presented is the very limited geographical area in which they have been found. That stretch of sandy plateau known as the Ordos Desert or "Ordos Loop" of the Yellow River, within the east and west arms of the river, and stretching from the city of Paotouchen and the line of the river on the north, to the town of Borobalgasun and the line of the Great Wall in the south, some 150 miles square, is the only area, with a single exception, where these relics have been found. The one exception is a small area some 400 li north from Kalgan, where a few specimens are occasionally found in the hands of a local Mongol tribe. The fact that Chinese bronze experts have insisted that some of the crosses are as old as T'ang times, raised the speculation in my mind as to whether some of the T'ang Nestorians, as a result of the persecutions following 845, might not have pushed their way north into the present Ordos country, taking their religious relics with them. But every effort thus far to recover crosses from the region about Hsianfu has failed. One friend whose aid I had enlisted did find one specimen in a shop in Hsianfu, a round design apparently belonging to this series; but the dealers there had never seen the crosses, and insisted this specimen had not been found locally. If it can be confirmed that some of the crosses ante-date the Yuan Dynasty, I believe they came into the region where they are now found from T'ang or pre-T'ang Christian tribes along the northern and western borders of China. Scythian relics are found not only in this Ordos region, but as is well known, in a vastly wider geographical expanse extending westward into Central Asia and northward into Siberia. While the southern, eastern and northern limits within which the crosses are now being found are quite definitely known, there is considerable haziness as to the limits of their western extension. The local Chinese term for the producing area is "ho hsi" (west of the river), which as used at Kwei-huach'eng and Paotouchen means west of the east and north sides of the Ordos Loop of the Yellow River. We may yet find that crosses can be recovered from the region to the west of the Loop. Again, a study of tribal movements in that region during and preceeding the Yuan period may throw much light on the manner in which the crosses reached that region, and point us to their ultimate source.

This brings us to another interesting puzzle—no specimen thus far observed has borne characters which can be identified as unmistakeably Chinese. The Swastika (known to the Chinese as "an tzu") is one of the most commonly occurring symbols, but is of course not only pre-Christian and pre-Buddhist but pre-Chinese as well in origin. Several other markings which might be construed as possible Chinese characters or parts of the same, have invariably called forth the same response when referred to Chinese scholars: "Pu kou i ko tzu" (not enough for a character). This may be explained in part by the comparative unimportance of Chinese civilization to the Mongols, as stated by Owen Lattimore:

"Among the Mongols, during the most brilliant period of their empire in China, such totally alien languages as Persian and Arabic seem to have been quite as important at court, if not more important, than Chinese. Marco Polo

stood high at the court of Kublai Khan; he spent the prime of his life in China, made journeys of extraordinary length, served as an official,—yet in his account there has survived not one reference to the Chinese written character.”³ Lattimore contrasts this with the overwhelming preponderance of Chinese elements in the accounts of the Jesuit Fathers at the Manchu court in Peking, where as he states, “from the beginning Chinese was the language of Manchu administration.”

A further explanation might be offered in the hypothesis that the bronzes were not designed and cast where they are found today, but were brought in from some non-Chinese region to the west.

Deferring to a later discussion such interesting questions as the original purpose or use of these objects, the locus and manner of their present recovery, their striking dissimilarity to the Scythian art objects found in the same region, let us turn to the crosses themselves and see what of possible Christian significance we can discover in them. The term “crosses” as used in this connection includes not only true cross shapes, but a variety of forms which give evidence of belonging to the same series, including single and double bird figures, various star-shaped, round and square specimens, a very few which I believe to represent fish, and two which may represent crude attempts at Christian iconography. (These latter will be discussed in a later article). The significance of the symbols or designs with which many of them are so richly decorated is as yet largely a closed book. Only superficial study has been made, and the available material is perhaps inadequate for final conclusions. However there are certain symbols which seem to clearly call for identification with those found in the catacombs of Rome and on early Christian art objects. I think we may feel reasonably sure of a few Greek letters; and an eminent Sanskrit authority in Peking has identified one symbol as the sacred Sanskrit syllable “OM”—a prayer for all Beings in all the heavens. The occurrence of a Sanskrit character on these supposedly Christian crosses seems to me no valid argument against the hypothesis of their Christian origin. Indeed it is to me passing strange that they should not show more distinctive signs of religious syncretism than they do.

Some form of the “Christian monogram” is of rather common occurrence. As is well known, the early Christians, surrounded on all sides by a hostile world, and at times fiercely persecuted, made little if any use of the cross as a religious symbol except as disguised in some form of the “Christian monogram”; this monogram consisting of various forms of the Greek letter “Chi” (X) in combination with the Greek letter “Ro” (P), the two being the first two letters of “Christ” in Greek. It was not till the public favor shown Christianity by Constantine in the fourth century, that the cross was extricated from the monogram, and became of common occurrence as a Christian symbol.⁴ In Plate 1, Figure 2, it occurs in a mutilated form, more perfectly in Figures 4, 5, 6. In No. 6 this design has apparently degenerated and shows a tendency to become purely

(3) Owen Lattimore: *Manchuria Cradle of Conflict*, p. 73.

(4) Wm. Smith: *Dictionary of Christian Antiquities*, Vol. I, p. 495.

ornamental, the "Ro" symbol continuing as an ornament around the border. It forms one of the most common ornamentations on many specimens, often entirely separated from the "Chi" or cross. Nos. 2 and 3 show what has been called the "stirrup design", or as suggested by the Rev. P. M. Scott, possibly a "chalice design." I find it easier to believe these are conventionalized or mutilated forms of the "lighthouse design", beautifully illustrated in the specimen shown on Plate II, No. 5, the cross set on a hill being an early Christian symbol for the Church (I owe this suggestion to Dr. S. J. Case of Chicago University Divinity School). Plate 1, No. 1, has at top and bottom what I take to be a badly mutilated form of this design. Plate 1, No. 5 is particularly rich in suggestive Christian symbolism, having at the top a circle with three arms radiating from it, suggested by Scott as a trinitarian design (I have thought it possibly the symbol for the Holy Spirit); on the left is very clearly an "iota" (the first letter of "Jesus" in Greek); the "Christian monogram" below; and on the right a symbol rarely found, which if read as it stands might be taken as a Greek "theta" for "theos" or "God" (though looked at from the side it more resembles a "phi"; this symbol again occurs on Plate 5). If these guesses are correct, we have as a possible reading (left to right) "Jesus Christ God Triune." It is of interest to note that this specimen has a perfect duplicate in Mr. Nixon's collection,—an extremely rare thing. No. 4 also shows the "iota" at left and center (I have heard this referred to as the "dumbbell design"!) Nos. 1, 2, 3 show in their centers symbols very suggestive of Chinese characters. But though there is a Chinese character (兀 "wu") which looks much like the upper part of the symbol, I have found no Chinese scholar who felt that these were meant for Chinese characters. It is more likely that it is an ornamental rendition of the Greek "pi" (π), the first letter of the word "father" ($\Pi\alpha\tau\epsilon\rho$). This same symbol is seen again in Plate III, No. 2.

In Plate II, Nos. 2 and 5, are two of the most beautifully clear-cut specimens I have seen. The latter shows, besides the "lighthouse design" referred to above, a quite clear Greek "pi" (π) at the top, three concentric circles on the left (a trinitarian symbol?) an "iota" (I) on the right, and in the squared center a rather rarely occurring symbol which looks very much like it were meant for a capital "pi" (Π).

Plate III shows some of the star and irregular shapes. No. 2, already referred to as showing the "ornamental pi symbol," has also a small cross, a large "iota," and at the left what I take to be meant for an anchor.

Plate IV, No. 3, shows a repetition of this "anchor" symbol, also at top and bottom an apparent variation of the "lighthouse" design. No. 1 shows at the top a possible Greek "psi" (Ψ), at the right a possible "gamma" (γ), and at bottom a figure strongly suggestive of the Chinese character for mountain (山).

Plate V, besides the very interesting pendant referred to above, contains two other pendants which obviously do not belong in this

PLATE III

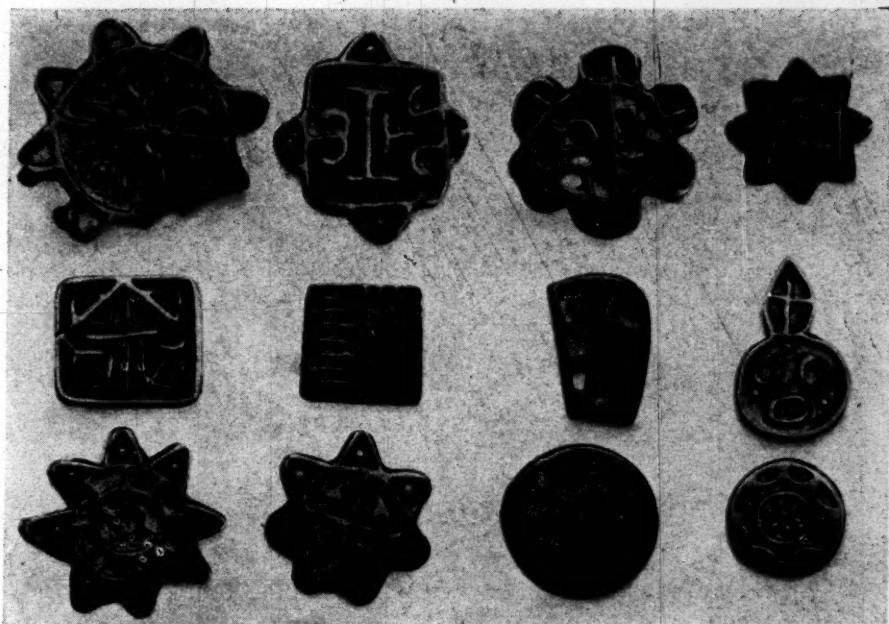
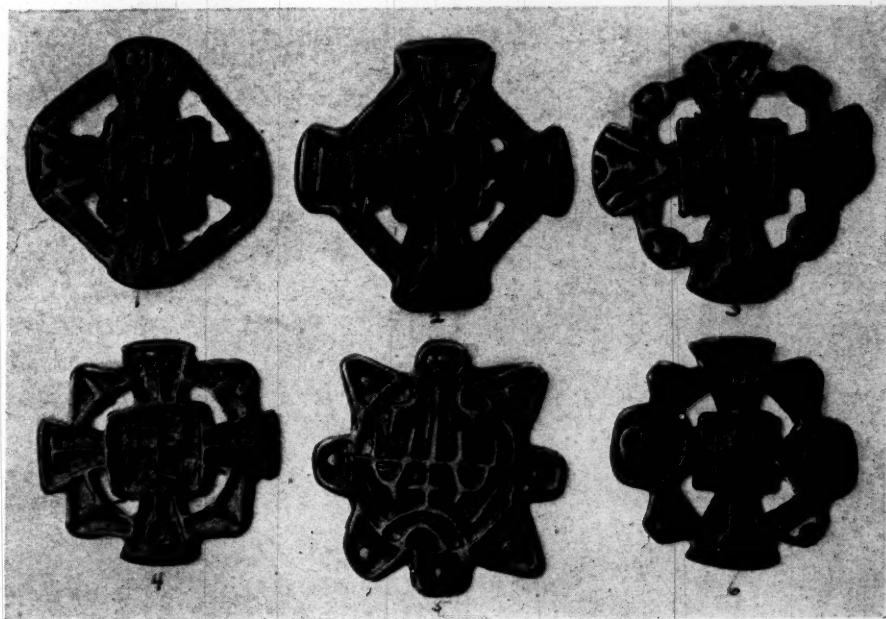


PLATE IV

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THE ROMANCE OF NESTORIAN CROSSES

Collection of Mark W. Brown

(See page 80)

PLATE V

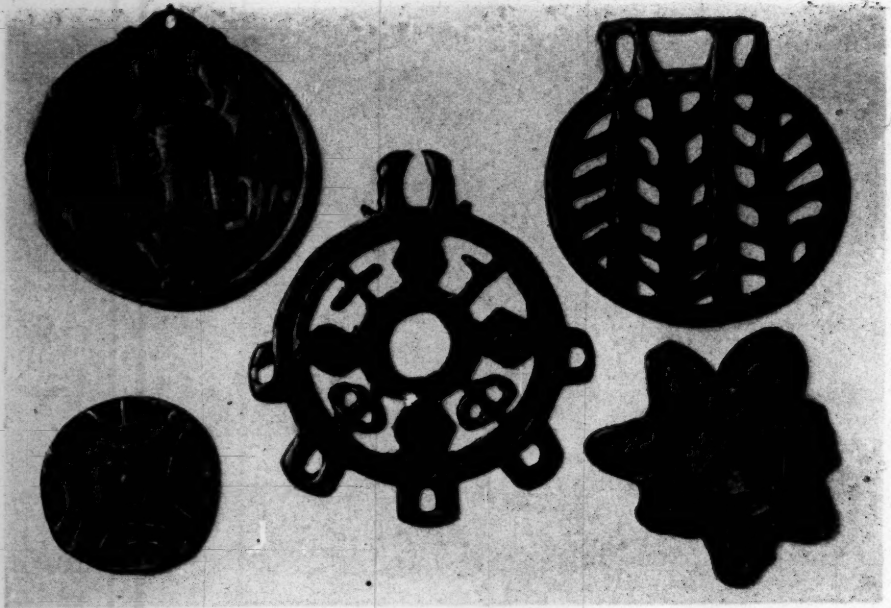
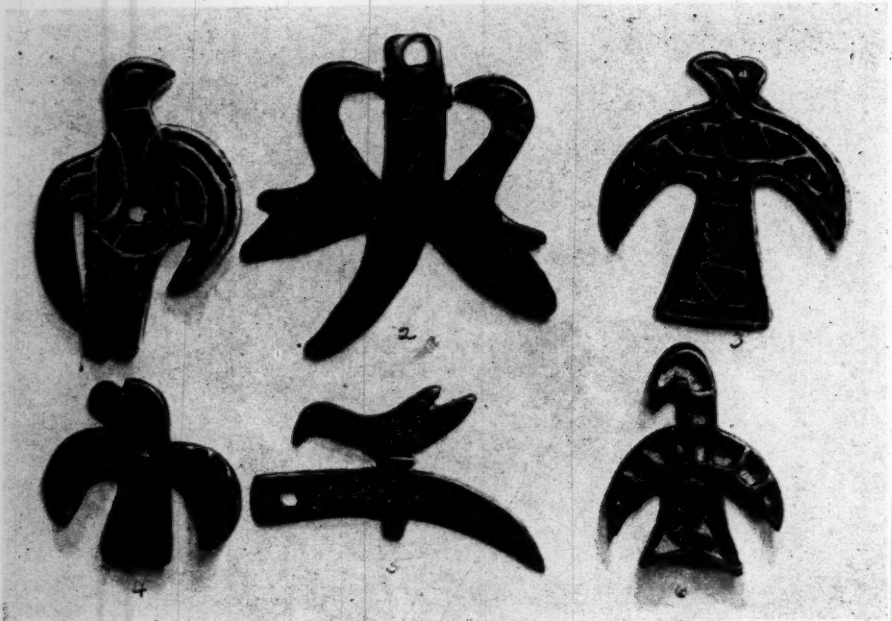


PLATE VI

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2

3



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THE ROMANCE OF NESTORIAN CROSSES

Collection of Mark W. Brown

(See page 81)

group. The one on the left bears the familiar Sanskrit inscription: "Om mani padme hum" (Oh! Thou jewel in the lotus! Amen), surrounding the swastika. The one on the right represents a type occasionally met with and is said to come from the same region as the crosses. It bears some resemblance to certain other articles some of which carry inscriptions in what is said to be the little known "Tangut Script," developed during the period of the small independent kingdom in the region of Ninghsia, which is known in Chinese history as the Western Hsia Dynasty (西夏).

In Plate VI, No. 2 exhibits a beautiful and peculiarly interesting design of two birds attached by both bill and body to what I take to be a conventionalized fish. The ornamentation is very elaborate and its lines so concise that it is difficult to convince oneself it is *purely* ornamentation. However Baron Staël-Holstein finds no Sanskrit significance in any of the combinations of lines, and beyond a possible "pi" on each side where the bodies of the birds join that of the "fish," and the "ro" ornamentation occurring on the neck of each bird, I have been able to make nothing of it. No. 5 evidently represents a similar theme, a single bird resting on a "fish." This latter figure bears a striking resemblance to an early Christian gem in the British Museum, showing the victorious soul resting on Christ, the Divine Fish.⁵ The importance of the fish in early Christian symbolism is well known; the Greek word for fish (ἰχθῦς) being comprised of the first letters of the words in the following phrase "Jesus Christ Son (of) God (our) Saviour." In the form of this Greek word, or pictorially represented as an actual fish, it served as a useful and safe symbol of the person of our Lord as early as the middle of the second century, when the church was facing the dangers of continuous persecution. No. 6 has what appears to be a miniature fish on a bird design. Both Nos. 2 and 5 are perfectly smooth on the back without the usual "loop" for carrying. They were evidently carried instead by a string or leather thong threaded through the hole at the "head" end of the fish—the metal in the eyelet of the larger fish being worn almost to a thread. The fish is a very old symbol with the Chinese, being used variously as the emblem of wealth, of regeneration, of harmony and connubial bliss. However, so far as my observation goes, it is always a natural fish that is represented, and never such highly conventionalized forms as those above.

A later article will discuss more fully the various suggestions which have been made as to the probable purpose or use of these crosses and birds. In any event, it seems likely that they must have been objects of devout religious veneration, filling the place in the religious experience of those primitive Christians which the crucifix does with the Roman Catholic today, or the small "body gods" which the modern Mongol wears hung about his neck. Thus when I hold in my hand one of these "bones" of that vanished body of Nestorian Christians, I thrill with the thought of being in physical

(5) Farrar: The Life of Christ in Art, illustration p. 17.

touch with the historic past, and my heart goes out to those simple, rugged souls, into whose hard lives the possession of one of these crosses must have brought the solace of religion.

(To be Continued)

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Christianity in China in Marco Polo's Time

JAMES M. MENZIES.

MARCO Polo's story of Christianity in China has never been taken seriously by missionaries. Yet we know from Chinese literary sources and monuments that, from about 1260 until the end of the Yuan dynasty in 1368, there was a large and influential Nestorian Christian Church spread all over China. In my own United Church of Canada Mission field in North Honan alone, I know that there exist four large monuments which record Imperial Sacred Edicts of Protection to Christian Churches. Besides these there is an inscribed iron incense burner and a large bell that belonged to the Nestorian Church, in Changtefu, Honan. In the local annals of Anyang County (which is the County name of Changtefu) there is record of a mutilated monument to the wife of Hsü Yiu Jen, one of the important officials of the Yuan Dynasty. Hsü's monument was written by the famous calligraphist Chao Meng Fu and the lady's composed by another famous scholar of the period. From this it appears that she was at least a nominal Christian, the descendant of Christians. The monument has evidently disappeared since Chien Lung's period when the record was made, as I have not been able to locate it.

With the local interest in mind let us read again Marco Polo's story and try to visualize the Church in the China of that day. We should not however judge them too harshly by applying our present day standards as the criterion, but rather remind ourselves of the state of the Church in Christian Europe at that time.

Marco Polo, when he was only a boy of seventeen, left Venice with his father, Master Nicolo Polo, and his uncle, Master Maffeo Polo, late in the year 1271, and reached the capital of the great Kubilai Khan, at Shangtu, north of Peiping, in the summer of 1275. Marco Polo remained in China for seventeen years. When the three travellers returned to Venice in 1295, they were only received into society after they had given a wonderful display of jewels, furs and mandarin coats, all of which they had brought back from China, by sea, in their chests. The young men of Venice nicknamed Marco "Il Milione" because he was always talking of China's millions. His wondrous tales of China were told over and over again in Venice, until they were written down from dictation in 1298, while Marco was a prisoner of war in Genoa.

The beginning of Marco Polo's story tells how, shortly after Nicolo and Maffeo Polo first reached China in 1265, Kubilai Khan had sent them back as ambassadors to the Pope in Rome, asking him to

send one hundred missionaries, and laying down the following qualifications. He wanted "wise men of the Christian religion, who should know also the seven arts, and who should know well how to argue, and to show plainly to the idolaters and to the other classes of people, that all their religion was erroneous, and all the idols, which they keep in their houses and worship, are devilish things: and who should know well how to show clearly, by reason, that the Christian religion is better than theirs. Again the great lord charges the two brothers that they must bring him some of the oil of the lamp which burns above the sepulchre of God in Jerusalem."

The style of the above paragraph is full of repetition, but anyone who has read the Yuan History or the monuments of the Yuan period, will recognize it as being in the court style of that time.

Now the Pope sent back with the three Polo travellers, only two missionaries, and they got frightened in the near East and refused to go on. But Master Nicolo, Master Maffeo and the boy, Marco, rode on through snow and rain and great rivers, until, after three and a half years, they came to the Great Khubilai Khan, who was then at a city called Clemienfu, (Kai-ping-fu) or Shangtu.

Marco Polo mentions the Christians whom he met on his journeys, and his tale should be read carefully by every missionary in China. Naturally he did not travel everywhere, and we know that there were many Christian places which he never visited. But much of what he says has been supplemented and confirmed by archaeological finds or Chinese documentary evidence. These throw a great deal of light on the state of the Chinese Christian Church at that time.

As Marco Polo enters China proper he passes Sha-chou in Kansu, which he spells Sacion. Here he says, "They are all idolaters; though it is true there are some Nestorian Christians." Now we know that at Tun Huang, near by, in 1908, a number of Christian documents were found, with Buddhist and other manuscripts, walled up in a hidden library chamber. Among these was a Chinese "Gloria in Excelsis" after the Syrian manner. On the same document is a list of Christian persons and books. It begins with the Godhead, who is described as "The wonderful person, the majestic father Jehovah (miao-shen-Huang-fu, A-lo-he); the answering person, the majestic son Messiah (Ying Shen Huang tzu Mi Shi Ho); the confirming person, the Holy Spirit (Chengshen Lee hê ning Chü Sha—the last five word are apparently a transliteration of the Syriac ruha da qudsa). The above three persons all form one body (I shang san shen t'ung kwei it'i). Following this there is a long list of Fa Wang, or Princes of the Law—John (Yü han nan), Luke (Lü chieh), Marcus (Mo chü ssu), Matthew (Ming t'ai), Moses (Mu shih) David (Tao hui), Paul (Pao lu) and fifteen others. There is also a list of the names of thirty-five Christian books, and a note that there were as many as five hundred and thirty treatises on the Christian religion. This surely indicates a much greater Christian literary activity, at that time, than we are apt to recognize.

At Canpicion, or Kan chou, Marco says "There are Christians, and in the town they have three churches large and beautiful." It was here, in the monastery of the Cross, according to the Yuan History, that the Christian queen Sorhatani, niece of Prester John and Mother of the emperors Mangu and Kubilai, was laid to rest, and the Yie li k'o wen, Nestorian Christians, were ordered by Imperial edicts to hold frequent Christian memorial services.

Of the descendants of Prester John, Marco tells us that they live in Tenduc province, which is subject to Kublai Khan. Their king is named George, and he is still a priest. "But I tell you also, that the great Khan have always given of their daughters and of their kindred to the kings who reign who are of the lineage of Prester John. The rule belongs to Christians, as I have told you." Now this area is the country around the great north bend of the Yellow river. It was here, when the two vast armies of Chingis and Prester John faced one another, that Chingis Khan was influenced by Christianity. He was encouraged in his victory over Prester John by the marvel of the two wrestling split sticks on which were written the names of the two combatants, Prester John and Chingis Khan. "And then the Christian astronomers have the Psalter and read certain psalms, and make their enchantments, and then the cane on which was the name of Chingis Khan, without anyone touching it, joins itself to the other and mounts up on that of Prester John; and this was in the sight of all those who were there. And when Chingis Khan sees it he has great joy thereat, and because he finds the Christians in the truth, he always did great honor to the Christians, and had them for men of truth, and trustworthy, and held them so always afterwards." It is an interesting fact that all the Imperial edicts of protection to the Yie li k'o wen, Nestorian Christians, begin by quoting those of Chingis Khan.

John of Monte Corvino, of the Order of Minor Brothers, who came to Khanbaliq, or Peiping, in 1294, writes to the Pope, "Concerning the good king George—A certain king of that region, of the school of Nestorian Christians, who was of the race of that great king who was called Prester John of India, attached himself to me in the first year of my coming hither, and being converted by me in the truth of the Catholic faith, took the lesser orders, and, wearing the sacred vestments, served me as I celebrated; so that the other Nestorians accused him of apostasy. Nevertheless he brought over a great part of his people to the true Catholic faith, and built a beautiful church of royal magnificence, to the honour of our God of the holy Trinity, and of the lord Pope, and of my name, calling it the Roman Church. And this king George departed to the Lord six years ago (1298) leaving a son and heir in the cradle who is now nine years old. But the brothers of the same king George, since they were perfidious persons in the errors of Nestorius, subverted, after the king's death, all whom he had converted, leading them back to their former schism."

William of Rubruck gives us another unpleasant description of these Nestorians when he says "They have an episcopal see in a city called Segin, (Hsi Ching or Ta T'ung Fu, in Northern Shansi) but

for the rest, they are pure idolaters. The Nestorians there know nothing for they say their service and have sacred books in Syriac (a language of which they are ignorant) from which they sing just like the uneducated monks amongst ourselves, and in this way they have become wholly corrupt. First they are usurers and drunkards. Some of them also, who live with the Tartars, have several wives, like the Tartars. They are also given to simony, administering no sacrament without a fee. They are concerned for their wives and children, and so they strive, not for the spread of the Gospel, but for gain."

In the autumn of 1927, just after evacuation from Honan, I found a Nestorian Christian cross in Pig Street in Peiping. I immediately recognized it from its form, as a Yuan dynasty "ya" stamp or seal. It was a very simple open work maltese cross, with a loop at the back, through which the suspending cord was attached. In the last three or four years several hundred have been found in the area of Ta Tung and Pao T'ou Chen. There is a collection of over one hundred belonging to F. A. Nixon on exhibition in the College of Chinese Studies, formerly Language School, Peiping. This large number of crosses found in so short a time after people began to recognize them, is a striking proof of the great number of Christians who formerly occupied the region of Northern Shansi.

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Schweitzer--Lover of God and Man

The annals of missionary endeavor have not recorded a more romantic career than that of Albert Schweitzer, lover of God and man

PAUL G. HAYES.

IF the most brilliant alumnus of the University of Nanking in its twenty years of history had completed his work for the doctorate in philosophy with highest honors in an American University, and had then added that of doctorate in theology with equally high honors, that would have been cause for much congratulation in Chinese educational and Christian circles. If his first publications had marked him out as a great scholar and a successful author, that would have added luster to the great achievement.

If, unsatisfied with these accomplishments, he had returned as an instructor in his alma mater, and had simultaneously studied music until he became his generation's most authoritative interpreter of Bach; that would have added undying celebrity to his name. If, in the midst of his musical career, he had ground his way through a medical course, and then had plunged into the heart of tropical Africa as a missionary physician; that would have been at least—it would have been news!

Some would have called it the hair-brained escapade of some impractical dreamer. Many would have deplored the assumed loss of so versatile a scholar. Others would have asked why he couldn't

have been satisfied with a college presidency or even a deanship, with a comfortable home, a motor car, a widening circle of influential friends! Yes, why not?

With a very few substitutions these hypothetical statements become a series of almost unbelievable facts. As a graduate of Strasburg University, and having completed his doctorate in Paris, Dr. Albert Schweitzer did actually become the world's leading interpreter of Bach's music, did actually master the profession of medicine, and in 1913 did actually begin an eventful career as a missionary physician in equatorial Africa.

His unusual career gives extraordinary opportunity for a meditation on those momentous texts which Jesus of Nazareth rescued from the stereotyped oblivion of Jewish formalism. Surely, if ever a man loved God, and loved his neighbor as himself, it was Albert Schweitzer. And both aspects of his love are without the narrow limitation of so much of contemporary Christianity. He loves God and he loves man with *all* his mind, and with *all* his heart, and with *all* his strength.

Schweitzer Loves God and Man with all his Mind

It is an admittedly difficult feat to stretch one's mind to the limit of its possibility. It is even more difficult to keep one's mental powers consistently devoted to life's highest ideals, dedicated to the service of God and one's fellows. Schweitzer has done both these difficult things with unusual success. His dissertation for the doctorate was an inquiry into the religious values in the philosophy of Kant. Then came his epoch-making volumes on the life of Jesus, followed by a series of others on ethics and civilization; and most recently of all, up out of the jungle steam has come a volume on the mysticism of Paul that challenges most of the usual conceptions of Pauline scholars.

It was in 1901, when he was 26 years of age, that Schweitzer challenged the thought of the Christian world with his *Sketch of the Life of Jesus*. Into the maelstrom of books and theories concerning the historical life of our Lord he tossed this new book with its startlingly different theory. At first, very little attention was paid to this upstart in the academic preserves of Christian scholarship. It seemed as if his contribution would die still-born, merely because of the indifference of critics toward it.

But Schweitzer's mind had not been idle. Five years later he followed the first book on Jesus with another that was really one of the most audacious that has ever appeared. "*The Quest of the Historic Jesus*," follows the attempts of the great minds, from Reimarus to Wrede, to depict the actual life of Jesus. It never hesitates to denounce or to defend, and always dares to use the author's own thesis as the standard of judgment. He concludes the volume with the seeming impertinence that the Christian world must either remain forever sceptical concerning the historical facts of Jesus' life, or accept his own theory as the only valid one.

It is beside the purpose of this paper to make a detailed analysis of any of Schweitzer's theories. It is sufficient, perhaps, to note that what he did was to completely orient the life and thought of Jesus in the first century religious world in which he lived. Further, he pointed out that the New Testament records indicate beyond the shadow of a doubt that the background of our Lord's words and deeds was the expectation that the Kingdom was a supernatural entity which was immediately to appear from heaven, and in which he would have the position of Messiah, by the appointment of God, whom he called his Father.

By this single stroke of genius, Schweitzer has caused some startling results in the field of Christological thought. He showed clearly why the Jesus of liberal thought, so patiently constructed out of many and diverse hypotheses, was so anemic and unreal. It was for the same reason that the Christ of the creeds appeared to be so colorful and idealized. Both theories had taken the Man of Galilee out of his contemporary thought world and had interpreted him on the basis of ideas entirely foreign to his own age.

After the passage of a quarter of a century, it is now possible to begin the formation of an estimate of Schweitzer's contribution to human thought. On the one hand it is clear that he carried the application of his theory to unnecessary lengths. On the other hand, the scholars of the Christian world are slowly but surely coming to agree that his point of view is fundamental and necessary to any satisfactory interpretation of Jesus, yet not the only point of view from which Jesus must be studied. This is a truly Copernican achievement. It marks a new era in our understanding of Jesus, just as the work of Strauss did some decades ago.

Because Albert Schweitzer applied his mind in utter devotion to the most difficult of New Testament problems, there now appears the possibility of discovering a basis of scientifically defensible fact, upon which all possible lives of Jesus may be built. The great diversity of the interpretations of the past is doomed to pass away with the age that produced them. There will, of course, always be differences of emphasis, but it is no longer a foregone conclusion that interpretations will be as numerous as the interpreters. Schweitzer's work has given historical scholarship in this field a fixed point of departure. If only a tithe of this prophecy should be fulfilled, it will still form the largest single vindication of the use of historical criticism in seeking the facts of Jesus' life.

Schweitzer Loves God and Man with all his Heart

But Dr. Schweitzer loves God with his heart as well as with his head. Turn to the concluding words of his scholarly "Quest," and read what Jesus means to the inner life of this man, "He comes to us. . . ., as of old, by the lake-side. He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the

sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is."

Mere ideas cannot explain such a man. We must follow the line of his emotions, if we would penetrate his inner life. We run swiftly back through his biography and note that he was a sensitive, compassionate youth, so sensitive that he couldn't bear the suffering incident to the confinement of animals in a zoological garden. This strain persists into his maturity, for his work on ethics is deliberately based on reverence for all life, animal as well as human. Is it sentimental? Perhaps, but absolutely sincere, and, in the light of his times, magnificently heroic. Furthermore, it is that quality of his life that has enabled him not only to write about, but to intimately enter the fellowship of those who bear the marks of pain.

It is in his music that Schweitzer's heart life comes to its noblest expression. Accomplished at the age of sixteen, he was an authority at twenty-nine. His work on Bach, written in French, and translated into German and English, is said to be the standard work on that great composer. In the nature of the case it is not possible to convey to a reader the quality of a person's heart life. But, fortunately, it is possible for us to hear this master musician at the organ, even in the seclusion of our own homes. The magic of the victrola record has made it possible for the whole world to appreciate the love of this great heart, both for his God, and for his fellow-men. It swells forth with every note of the organ.

Schweitzer loves God and Man with all his Strength

Although Dr. Schweitzer had made great contributions to human knowledge and happiness through his scholarship and his music, it was not sufficient for him merely to think and to feel. He must translate his love into action. He must love men with his strength as well as with his mind and his heart. This was partly the reason why he studied medicine and then went forth into one of the most undesirable spots of earth to heal the hurts of men.

From the plaudits of Europe, the call of God sent him into the intolerable climate of equatorial Africa. For nine-tenths of the population of the globe, it is not possible to even imagine the treacherous nature of life for a white man in the malarial lowlands along the Ogowe. Even when the jungle has been cleared away, cows cannot live there, and milk, butter, and beef must be imported. Cereals, potatoes, and rice, the staples of most human beings, there shoot up into useless weeds. But those jungles teem with human beings, black men, women and children; ignorant, superstitious; the victims of disease, of the inhospitable climate, of treacherous wild beasts, and of more treacherous exploiters in human guise. It is to such as these that this genius gives himself in loving devotion.

His first hospital was conducted in the open-air until he was able to erect a corrugated building, doing much of the work with his own hands. The story of this first period, 1913-17, may be

read in his first book from Africa, "On the Edge of the Primeval Forest." Exposure to these uncivilized conditions brought impaired health, which was still further menaced by internment as a war prisoner when all of western civilization (?) seemed to go mad together. Then he had to submit to two operations in Europe, and when he was able to return to his beloved work, he had to go alone because his wife's health would not permit her to return under any conditions.

The second period of his service for Africa began in 1924 and continues to the present. He has written about it in his "Forest Hospital at Lambarene." He now spends only a part of each year in Africa, and the rest of the time in Europe giving organ recitals for the support of his hospital and the staff of workers he has gathered together. He has given us some glimpses of his daily routine, in which menial tasks are combined with preaching of his gospel through interpreters. The patients do not know about his scholarship, for the burden of his message is "Let Jesus have power in your hearts!" He preaches to them about forgiveness, and illustrates the meaning of forgiving seventy times seven times by reference to the petty thievery and the common dishonesty of everyday life. He delivers their bodies from the ravages of disease and their minds from the terrors of evil spirits.

Why does he do it?

Why does this man of culture and ability give himself to the service of these uncouth dark-minded folks of the African tropics? It is his way of actualizing his gospel of love for God and men. He is a living demonstration of what it means in our generation for a man to love with all his mind, with all his heart, and with all his strength.

Why does he do it? He himself has answered it from a slightly different angle. "A heavy guilt rests upon our culture," he writes. "What have not the whites of all nations since the era of discovery done to the colored peoples! What does it signify that so many peoples where Christianity came have died out and others are vanishing or at least disintegrating? Who will describe the injustices and atrocities committed by Europeans? Who could estimate what alcohol and the awful diseases we transmitted have done to them? A heavy guilt rests upon us. We must serve them. When we do good to them it is not benevolence, it is expiation, it is atonement."

The annals of missionary endeavor have not recorded a more romantic career than this. Hail to this lover of God and lover of his fellow-men. We are resolved to live more completely in the spirit of your Lord Christ, and ours. From Him, we may learn, as you have learned, to serve, and to suffer; to love, and to live.

Albert Schweitzer

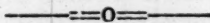
He heard the magic music of Bach,
And played it with master hand,
Until the fame of the organist
Was wide from land to land.

He heard the call of the great Lord Christ,
And wrote of His earthly days,
Until the scholars of all the world
Were one in their chastened praise.

And then he heard, from the far-off lands,
The cry of the black man's woe,
And answered the call of Christ his Lord,
"To heal in Thy name we go."

And now in the midst of the jungle steam
The music is heard again;
And Jesus stands on Ogowe's banks
Healing the hurts of men.

Zion's Herald



The Psychological Basis of World Peace

EMMA HORNING.

"**O**N earth peace, goodwill towards men." This song of the angels has re-echoed in the hearts of men all down the ages. All the world has prayed for peace, but war always seemed a necessary evil. Only since the world war has light broken on this dark spot in civilization. Now we are planning for world peace for world reconstruction, for ever advancing civilization. Great men like Gandhi, Kagawa, and Eddy are giving every inch of their lives to develop world peace through co-operation.

Yes, it is wonderful how the peace spirit is beginning to permeate all lands and races and organizations, but it has great odds to work against. It is only a drop in the ocean of turmoil—militarism, capitalism, greed and jealousy. What can be done to hasten the time that prophets and sages have foretold these many ages? What is the psychological basis of this great question? The World Court, the League of Nations, the Kellogg Peace are all very good but they are only the mist of the morning. The glorious sunshine is still far beneath the horizon. If we wish to see the sunshine soon we must start another propaganda. When we wish to raise a mighty edifice that will stand the storms of ages, we begin by laying a strong foundation, not by making the towers and spires. So it is with world peace. We are working where we should expect the finished product instead of working on the foundation. What, then, is the basis of the peace principle?

Train Parents Not Soldiers

Impulses, habits, sentiments, opinions and thoughts are the basis of action. Childhood is the foundation of all human life. Home training is the kindergarten of all conduct. Consequently we must look to the home for the permanent development of the peace principle. Start this propaganda all over the world among the parents and amazing results will be seen in the next generation. Let the nations begin by training mothers rather than soldiers. Let them spend their millions on the education of parents in child training rather than on military equipment. Let them train the children for civilization, prosperity and brotherhood rather than for war and destruction in the name of defence and protection.

Avoid An Antagonistic Spirit in The Home

What is the psychological basis of war? Where does it begin? I would say that the basis is an antagonistic mentality and it begins in the home because of the parents' attitude in child training. What misery and suffering is caused in the world through mental antagonism between parents, between church factions, between labor organizations, between nations! And why this antagonism? Again I would say, because of the parents' attitude in child training. Why all the mental conflicts in the home—the quarrels, the nagging, the scolding, the angry words, the tears? Is it not because the parents do not know how to train their children?

Parents are always so eager that their children be good and do the right thing that if commands, scolding and threats do not have the proper effect they often resort to force, or as we might say open war upon the children. This kind of training develops antagonism between the parents and children where there should be co-operation. The parents lose the confidence and respect of the children and the oftener the conflict the harder it is to train them. This war spirit may begin to develop in a babe of a few weeks old, and unless the parents understand child psychology, and devise proper means of training it, the antagonism will continue to grow until he is a little warrior. This is an extremely unfortunate state of affairs, but it happens in so many homes that the problem cannot be slighted for the results are so far reaching. Until we begin to solve this basis of antagonism, we cannot expect war to cease, for its tiny nourishing roots are fed in the millions of homes all over the world.

Not A Family Skeleton

Until recently these unhappy conditions in the home, these little family quarrels, this antagonistic spirit which racks the nerves of any mother and tries the temper of any father was kept a secret as much as possible. It was the family skeleton and they were ashamed to talk about it. But investigation shows that the condition is so general that no one needs to keep it a secret, for it is a world problem, and the sooner we come out boldly and recognize it the better. We may say that home affairs are too private to be

talked about in public. Such people do not realize that the deeds of the child as it enters society reveal all the secrets of the home. It is far better to attempt to solve the problems, than to suppress them, ignore them, or sorrow over them.

Research Has Begun

New methods in child training are bringing satisfactory results, but research along this line has only begun. We cannot expect the child to understand us. It is a bundle of possibilities and impulses. It is only what we train it to be. In the first place we should study it and learn to know the child mind and lead it accordingly. Gruenberg says: ⁽¹⁾ "One test we may apply to the soundness of the new doctrine of child rearing is to ask whether the relationship between the parents and child improves or gets worse as the child grows older. It is generally known that where parents rely on arbitrary authority and fixed rules, there is a tendency for children, as they approach maturity and become stronger and able, to revolt and seek escape from the restraint. On the other hand we have had enough of families in which parents have improved in skill through their research for understanding—of their own motivations as well as their children—to show that here the tendency is for children to grow in appreciation of the help that the home is equipped to render them; and that there is improvement in the relation between parents and children with the passing of time."

Not Family War But Co-operation

In using the new method of child training we should remember that arguments are mental wars. "Don'ts" are the signs of conflict, the war flags. Scolding is the battle cry and anger the opening of the conflict. All such things should be avoided, for they are bad on the child's nervous system and its physical health in general. Above all it is detrimental to its character because such treatment develops antagonism and combativeness rather than peace and co-operation.

We need to teach parents how to co-operate with their children in work, in play, in their school work, in forming good habits, in developing a Christian character. We need to teach them how to develop initiative in their children, how to be creative, love industry, peace and progress. Supplying them with creative toys, and materials for learning life occupations will be a beginning along this line of peace and progress. Never give toys that will develop the war spirit, or produce antagonism.

We need to teach parents to train their children to think of others—to be kind, generous, sympathetic, broad-minded, able to see the other person's point of view, tolerant, congenial. To develop this spirit the children should be taught to divide their treasures with others, comfort those who are unhappy, give to the poor, contribute to the church collections. Conversation in the home

(1) Parents Magazine, p 56 November 1931.

along such lines and similar stories told or read are of great assistance, but forming the habit of performing the actual deed is the important thing.

If we teach parents to train their children in all these constructive, creative lines, the children will be so busy and happy that punishment, arbitrary authority, quarrels and the various disagreeable things in disciplining children will be greatly diminished. Where punishment is necessary to help a child to remember, let the child determine its own punishment and it will remember very much easier and thus antagonism will be avoided. It will thus begin to develop self control and self discipline which is so essential in adult life.

When Jesus was born the angels sang "On earth peace, goodwill towards men." When Jesus was in the midst of his ministry he called the children to him and said, "Forbid them not for of such is the kingdom of heaven." If we connect these two ideas, we will greatly hasten the kingdom of God here in China, yes, in the whole world. If we can make the child the prominent figure in the world and through efficient training in the home, make it the basis of peace and progress for world civilization, the angels will again sing, "Glory to God in the highest."

It is too much to hope that China will begin to train parents rather than soldiers in the near future, but the "Five year Movements" is making a fine beginning in the movement for better homes. If every mission station is made a center for parent and child training, these better methods of love and co-operation will rapidly spread all over China. If this seed is sown in the hearts of little children we can expect permanent results in the next generation. Philip Brooks says, "The future of the race marches forward on the feet of little children."

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Development of Christian Thought and Theology During the Last Twenty Years

STEN BUGGE.

(Continued from the January issue, Page 37.)

THE new social emphasis in Christian thought was undoubtedly due to the pressure of social questions and movements in present day Christianity, and these again are due to the tremendous progress of applied science with its result the industrialisation of society. Instead of the centre of gravity in society being in agriculture and the life on the land, it is now in industry and life in crowded cities. The whole outlook on life must then necessarily be altered, and the angle from which a Christian worker in a Ford factory looks upon life must be different from that of a Christian farmer who plows his land alone and in constant communion with the invigorating forces of God's earth.

The tremendous growth in modern mechanical contrivances has also had the effect of drawing the whole earth together in formerly unconceivable intimacy, and has brought a new familiarity with all the views and religions outside Christianity. I am not able to say for sure that it is the improved communications which are responsible for the increased interest in eastern religions, especially in their mystic aspects. It seems however to me highly probable that this is the case; for a similar interest in eastern religions coincides with the multiplied relationships between Europe and Asia and with the improved exchange of ideas between the two continents in the 17th and 18th century Europe; when it is possible that the common use of "Heaven" for God with the accompanying rationalistic theology is due to a certain extent to Chinese religious ideas, and, we may add, to Chinese rationalism, becoming known to contemporary philosophers in Europe.

Anyway, we have in the last twenty years met a great interest in Eastern religious life, and a new attempt at understanding sympathetically Buddhist and Hindu mysticism, the representatives of this being in Great Britain men like Inge, Streeter, and von Hugel. It was their interest in mysticism which undoubtedly helped at making Sadhu Sundar Singh so widely known in Europe, and not only has eastern mysticism been studied and many learned works been written on it, but the mystics of the Christian movement, principally belonging to the Catholic Church, have been studied intensively both by theologians and also by psychologists.

In Germany Heiler contributed to the understanding of this by his book on "Prayer" (*Das Gebet*), which probably was the most widely read book for some time. He in this book distinguishes between the two types of religious leaders the prophetic and mystic. The religion of the latter always turns inside. The mystic is never concerned with the shaping of life and society. Morals becomes only a means whereby one attains to something higher namely oneness with God. The mystic is quietistic. He has therefor been accepted in the Catholic church and a place made for him. This is not the case with prophetic type. The Catholic church has no use for him; he has a message directly from God and he is concerned both with the righteousness of God and the righteousness of man and society and wishes to change it according to the will of God. The prophetic type is either burnt by the Catholic church like Savonarola or driven out like Luther.

In addition to his book on prayer which is written with an immense scholarship, Heiler has also published the best book in our time on Catholicism. It has appeared in two editions, a shorter and a longer one and has been translated into several other languages. Heiler has been unusually well prepared for this as he began his life as a Catholic theologian. Under the influence of Luther's books and contemporary men, above all Söderblom, he later embraced evangelical Christianity. His description of Catholicism compares favorably with most other books by converts to another religion, by being unusually fair and full of acknowledgements of

the strong points in Catholic doctrine and practice, at the same time it is probably the most penetrating analysis yet made. Heiler was for some time in Sweden where he became a Lutheran, and is now in Marburg, Germany. Also he has been much interested in Sadhu Sundar Singh and taken up his defence when Sundar Singh was being viciously attacked by the Jesuits and by scholars in Europe. The former did it presumably not only because he was a prominent convert to evangelical Christianity, but also because he seemed by his life to refute the Catholic doctrine that protestantism cannot produce Saints. (Saints then taken in the Catholic meaning of people who besides other qualities also show those of an ascetic and a visionary.) The other attackers were to a large extent liberal theologians and psychologists, who like Pfister was deeply interested in psycho-analysis and maintained that the Sadhu was a psychologically unsound person who both deceived himself and others. The Sadhu who had made many friends in the West was defended by the present bishop (of Tromsø) Berggrav, and by the late archbishop of Sweden, Söderblom.

The latter was, before becoming the head of the Swedish Church, one of the leading theologians of Europe, holding the chair of comparative religion both in Leipzig and Upsala. He was in many respects a pathfinder and also a pathfinder back from the liberal positions to Christian fundamentals. He was one of the first to call attention to the idea of the Holy as the fundamental idea of all religion. In his book, "The Origin of the Faith in God," he points to this idea as the basic one, which also separates religion from other spheres of thought.

Through the ages we know how religion has been taken as a law, and been identified with morality; and with a certain amount of truth. Morality is always involved in religion. It has been thought of as doctrine and a revealed philosophy. This is also a partial truth, for religion always brings with it a definite philosophy of life. It is this and much more. But that which is typical of all religion and *only* of that, is the Holy, the sacred, which is then taken in its widest possible connotation.

Although Söderblom has contributed to this understanding of this profound importance of this idea for all religion, the prominence which this idea has attained in our days is due to another man namely Rudolf Otto.

Otto, who up till 1929 was professor in Marburg (Germany) had published several books both on philosophy and theology when he sprang into world fame by his book "Das Heilige" ("The Holy") which appeared for the first time in 1917. This book which like so many of the most important books in the history of mankind is a comparatively short one, has been translated into Swedish, Spanish, Italian, Japanese, Dutch, French and English. (Into the last named language with the title: "The Idea of the Holy.")

Otto takes the same ground as Söderblom in defining the idea of the Holy as the fundamental distinguishing and specific idea of religion in all forms. Where there is no idea of the Holy, or rather

no feeling of the Holy, there is no religion. This feeling which is produced in the religious person when he is face to face with the Holy, Otto believes may best be expressed by the English word "Awe," which he analyzes as composed both of fear and of attraction. These feelings correspond to the two basic qualities of the Holy, which Otto describes as "Mystery of fear" and "Mystery of fascination" ("Mysterium tremendum" and "Mysterium fascinosum").

Otto's influence on theological thought may be partly gauged by the fact that these terms now have become household words in all present-day theology and meet us everywhere. He has also undoubtedly helped materially to the understanding of religion although many of his positions will not prove acceptable or tenable in the long run.

Although we have pointed out the interest in Eastern religions as one of the contributing causes to the revival of the emphasis on mysticism, we should perhaps do well in remembering that mystical religion is not the same as the feeling of awe before the Holy. They agree in emphasizing the religious object as something different, and usually other-worldly, but, while mysticism usually aims at oneness with God, the feeling of the holiness of God will always preserve a certain distance between man and God. This is so, the more the emphasis is put on the Holy as "the mystery of fear." The striking of the true balance between "the mystery of fear" and "the mystery of fascination" was achieved first by the prophets of Israel and later in Christianity, the essence of which can be expressed in the word with which Luther begins the explanation of the 1st commandment: "We shall fear and love God above all things."

A further qualification as to our statement about Eastern thought and its influence on the development of mysticism and also partly on the idea of the Holy is that the prominence of these thoughts also are due to a reaction against the secularizing of Christianity which had begun to take place when "the social Gospel" had got a too dominating position, and, in other circles the help of religion for a useful life on this earth had been stressed to such an extent that the souls were famishing for want of true spiritual nourishment. Man does not live by bread alone, and when he has only been fed on bread for some time a reaction will come which is likely to carry mankind to the other extreme. This extreme is in my opinion the divorcing of "the Holy" from "the good." It is true that holiness is more than goodness. It is also true that in some religions these two ideas seem to be kept entirely apart, as for instance in some Indian religions which allow the keeping of temple prostitutes or in certain forms of worship which is indulged in by the most anti-social groups, like robbers and thieves, when they invoke the help of the deity in stealing and killing, etc. But this is not Christianity. Holiness to Christ's disciples must necessarily also mean goodness. No one can be holy who is not also good, although not all who are good are also holy. So we shall

surely experience a reaction against the heathen idea of holiness before long. In fact holiness and righteousness have entered into such an intimate union through Christ, that we shall never be able to accept bare holiness as something true and desirable for a follower of Christ.

The changes of theology are largely due to changes in the intellectual environment. To these changes must also be counted those due to the new discoveries in the physical sciences.

The latter part of the 19th Century and the first decennium of the 20th were the golden times for theoretical materialism. Those of us who then studied physics and chemistry were introduced to a conception of the material world; which seemed finished and perfected, and which left little or no space for Christian thinking. Matter was considered as consisting of the small indestructible atoms, which in their properties and affinities were the basis of all existence; No God, no soul, only "the mighty atom." The souls were like shadows cast by moving bodies but with no more reality than shadows. There were of course a few places left that had not been explained, but "theology was living in the holes of science" being driven away from one after the other. One of the fatal ideas which the systematic theologians also clung to and which made theology still more discredited was the one inherited from previous centuries, that their task was to produce a "system," which should be able to stand unassailed in the midst of other systems of thought.

The basis of the old physical conceptions became, however, gradually shaken as the full import of the discovery of radium (1898) was felt, because it showed how the old conception of atoms as indivisible and indestructible elements of matter and reality was wrong. Gradually, new theories were developed on the basis of new discoveries which indicates that the law of causality in its old form cannot be applied to the electrons. It is only possible to reckon with probabilities and averages. This has made a scientist say: "I do not know whether man has free will or not, but I know that the electrons have." In this period also falls the discoveries of Einstein, which have resulted in an entirely new conception of the universe, indicating a complete break with the old geometry of Euclid and the mechanics of Newton. Although these and many other discoveries have shaken the basis of materialism yet this does not mean that people immediately become Christians. Now the old materialistic conceptions have sunk down among the common people even though they are discredited by many leaders of thought. Although theoretical apologetics is much easier than it was at the beginning of our period, the practical apologetics in dealing with everyday man and his problems has become so much the more difficult and important. Especially is this the case after Russia's becoming communistic and having raised atheism and materialism to the place of religion, (A communist must believe in materialism); and having coupled these views with economic theories. According to these religion is just a means in the hands of the capitalists to oppress the laborers. It is the opium of the people. Against

these views a good theology will avail little, at least at present, good Christian living will mean very much more. And that means not living according to this or that economic theory, but living according to fundamental Christian principles. In the end, not even that will suffice; it will only be the power of the living God manifesting Himself in a new testimony to the power of the Cross which will overcome the world.

We are now already touching upon the external changes which have also profoundly affected Christian thinking. And here let us add one observation. True Christian thinking is thinking on the basis of experiences, namely trying to find the principles and connections in one's experiences. Speculations and deductions have fairly small value.

The one experience which has affected the lives of hundreds of millions in the last twenty years is the great war. It gave at first rise to a certain amount of idealism. Both sides believed to a large extent they were fighting for spiritual values. But as the war went on this evaporated. Other ideas began to rise, on the basis of the terrible experiences made. The war also meant undoubtedly a lowering of moral standards. There is much less of Christian morality in the West now than there was before the war. But it also negatively opened the way for something new, for both sides experienced evil and sin in a way that one had not known, also evil that seemed to be perfectly undeserved. A new feeling of the radical, demoniacal evil was experienced. Then the impotence of the church and the shallow belief of many of its leaders were demonstrated, as the Christians began to be divided exactly according to nationalities. Some churches and church leaders may perhaps be said to have kept their heads spiritually better than others, for instance the Quakers, some of the bishops of the Church of England, and some theological professors like Deissmann. But in general the war was a sad revelation of how befogged even the best were and how little they amounted to, when the forces of evil were let loose.

It is on this background we must see the latest and most significant development in Christian theology which is connected with the so-called "Dialectical theology," and the name of Karl Barth.

Barth is a Swiss by birth. His father was a prominent pastor and N. T. theologian. His background is wholly that of the church and especially that of the Calvinistic Church. Although he in many places criticizes Luther and the Lutheran theology, his influence has been very great just in Lutheran churches. He is now only forty-five and after having been pastor for twelve years he became university teacher and is now professor in Münster, Germany. His most important book is a commentary on the Romans, which is entirely different from other commentaries, as it does not attempt to show what Paul may have meant when he wrote the epistle. It does not try to explain the circumstances of writing, the condition of the Roman Church, etc., but sets all these things aside. Instead it sets forth with tremendous passion what God has to say to us now. Here is one of his main ideas, "The Word of God." He has

also written a book (really a collection of lectures) with the title "The Word of God," which in a short form sets forth his ideas. He has now also written books on Dogmatics, on the resurrection of the dead, etc., and he is connected with a religious magazine "Zwischen den Feiten," with is the organ of this movement, to which several prominent men now belong, for instance, Brunner, Gogarthen, etc. The number of adherents is however not so very great, but the indirect influence on the most different schools of thought is very great.

The fundamental idea of this movement is the absolute difference between God and the world, the world embracing also man. While God is absolutely holy, eternal, unapproachable, man is worldly limited and absolutely sinful, and he is sinful because he is of this world. All efforts of man are sinful, even the best, in fact it is only in religion that man can commit his greatest sins, which consist in assuming that he has got possession of God, so that he says, "now I have attained, am in God," or identifies any of his creations like the church with God. In this is the Satanic sin. Only in so far as the church denies itself and judges itself is it pleasing to God. The finite worldly man can never possess or hold God. Here it is one word, genuinely Calvinistic, that is often repeated: "Finitum non capax infinitum," the finite can not hold the infinite. Just for this reason there can be no question of mysticism. Barth and his followers pour all their scorn on books like "The Prayer," by Heiler, and on earlier theologians like Schleiermacher. There is no new birth. The reborn man is only a myth. But there is justification, although this is only a pronouncement of God, not an experience. It is only in the new world after the judgment that there can be any experience. Although Barth speaks about faith, this is a theoretical faith. Through it one does not possess or lay hold of God. In reality such faith is much more like Hope. Two ideas which had been largely pushed aside have not a prominent place, one is eschatology, the last things, and the other predestination, the first things. As everything rests on God and nothing in any way on man, it is logical that predestination is stressed, and also the eternal life with God, when one can get into direct relation to him. Life here is an interlude only. It is therefore significant that the magazine of the movement has the name it has: "Between the Times."

Several old writers and books that had been neglected have through the influence of this movement come into new prominence. Among them must first of all be mentioned the reformers, Luther and Calvin, and then in certain aspects that people have paid little attention to. It is emphasized for instance how the fundamental doctrine of justification by faith is a free pronouncement by God not an experience; and how the reformers all believed in predestination, also Luther. Another writer which also through Barth has assumed a new importance is the Danish philosopher Kierkegaard: who never had been read much outside Scandinavia before, but now has become an object of general interest.

The most constructive criticism of this movement seems to have been made by Swedish theologians. Although Barthianism has been of the greatest help in calling attention to many truths that had been set aside, yet it is so manifestly one-sided that it must be modified to be acceptable by a Christian who wants to be true to his Bible and Christian faith. For while former theological thought may have erred by neglecting the first or second article, the Barthian movement in the most flagrant way neglects the third. It is not true as they will have it, that the finite can not hold the infinite. It is just the centre of Christian truth that "the Word became flesh and dwelt among us," and not only once, but that Christ through the Holy Spirit also now dwells in the hearts of the believers and produces the fruits of love, joy, peace. We must hold on to this paradox that the eternal endless God has condescended in love to dwell among us, and give us now a foretaste of the eternal joy.

This has become a longer article than I had planned, and yet I have hardly "scratched the surface." I have been unable to touch on many of the remarkable developments in special fields of theology, notably that which is connected with the papyrus discoveries and the light they throw on the New Testament, putting everything in a clearer light from the mass of information we have obtained about the daily life of the people in N. T. times. But this must be enough.

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Family Instructions

by

Empress Jen Hsiao Wen

TRANSLATED BY EMMA HORNING

(Continued from the January issue, Page 42)

CHAPTER 7.—BE CAREFUL AND CAUTIOUS

A WOMAN'S greatest virtue is uprightness, under which caution is the most important. The rich should constantly guard against pride and arrogance; the poor should constantly guard against ruin and loss; the peace loving should constantly guard against trouble, you should act like a person respectfully serving a full goblet with both hands, fearing lest the contents be spilled on the floor and wasted.

You should be cautious about most insignificant things even when alone. You think no one sees, but can we hide anything away from the gods. You think no one knows, but you cannot deceive yourself. Reverently and faithfully preform your duties; constantly observe traditional customs; be calm and pure minded; don't meddle with slander, and conduct yourself at all times as if your husband's parents were present. Even in your own room act as if your teacher or nurse were present. Don't be indolent when no one is watching you, nor boastful in public. Always be sincere and faithful—never

two faced. If you conduct yourself in this manner, your virtue will be revealed in your own home, the gods will see your worthy deeds and your happiness will know no bounds.

You are constantly thinking, so be sure your thoughts are proper; think no evil and thus avoid calamity. If you are not careful for a moment trouble and calamity will arise, involving your whole life, and there will be no way out of it. Profit by the experience of those of past and avoid their mistakes, for the Shih Ching says: "Don't do any thing in secret that you would be ashamed to have the gods know." Li Chi says: "Be careful about doing anything you think no one will find out. Fear to say any thing you think no one will hear."

CHAPTER 8.—DEVELOPING VIRTUE

Fortune or misfortune, calamity or prosperity is not from heaven. It all depends on the kind of person you are. If you develop virtue heaven will bless and honor you. In olden times before the Chou dynasty the people were faithful and virtuous. When Chou Wang became cruel and passionate Wen Wang and Wu Wang arose and overthrew him and saved the people, while their wives and concubines saved the palace court by their goodness. High Heaven rewarded them with many years of happiness and prosperity. (The Chou dynasty lasted 800 years.)

Our own people of the present dynasty (Ming dynasty) are sincere and virtuous. Our T'ai Tsu Kao Huang Ti obeyed Heaven and served the people by destroying the wicked and exterminating the cruel and thus saved the people when they were in dire circumstances. Hsiao tsi, his wife, was very virtuous and industriously aided him in the palace court. Therefore their honor has spread to all parts of the kingdom for they nourished the people generously and heaven blessed them.

The development of virtue results in wealth and happiness, therefore should not the women of the palace assist the nation by being virtuous wives. An ancient proverb says: "Develop virtue and become a king; develop malice and go to destruction." Hsun Tsi says: Pile up earth till it becomes a mountain and it will receive refreshing wind and rain. Deep water is dangerous for it develops dragons and crocodiles.

Develop virtue and the gods will understand you. From the emperor's wife and concubines down to the wives of the scholars and the common people, all should strive earnestly to cultivate virtue and make good wives.

A woman should be good, virtuous, obedient, pure and peace-loving, not hateful and rebellious; broad-minded and generous, not jealous; kind, loving and sympathetic, not cruel and harmful. She should adhere to the laws of propriety and righteousness and not be loose and indifferent. She should respectfully observe the traditions of the past and not violate any of them. She should not harm others

to save herself nor be destructive and wasteful. She should be constantly developing her personality. This kind of a woman brings happiness and wealth. She will be admired by husband and sons while untold blessings will flow to her posterity. She is indeed a worthy woman.

I Ching says; "The home who makes a business of practicing virtue will have unending happiness." Su Ching says: "A hundred felicities will descend on those who do virtuous deeds."

CHAPTER 9.—OVERCOME YOUR FAULTS

Only the most perfect person is without faults. He who knows his faults is a very superior person. If he recognize his faults he is able to reform and attain to goodness. He who does not mend his small faults will in time become a very bad person. He who constantly develops virtue will become a sage.

Woman's chief faults are indolence, jealousy and immorality. The indolent become proud and unfilial. The jealous become insulting, causing trouble and suffering. Immorality is a sinful luxury of the idle, the ruination of all continence and loyalty. All these things are the destruction of morals and a calamity to a person. You must exterminate them as you would grubs and locusts, and keep away from them as you would bee stings. If you don't keep away from the bees they will sting you. If you don't exterminate the grubs and locusts they will destroy the grain. So it is with you. If you don't get rid of your little faults they will ruin your character. If your conscience does not hurt you when you do mean little things your character will soon be ruined.

If you neglect practicing good deeds, though small, you will be defeated in your character building. Small acts of kindness are the foundation of great goodness. Beware of little faults and great sins will not make their appearance. An ancient proverb says: "When a house leaks you move to another place; when a road is crooked you make it straight." Tsoa Chuan says "Who is there who has no faults? But the great man is the one who can reform."

CHAPTER 10.—FOLLOWING THE TEACHING OF THE SAGES

From ancient times the foundation of a nation is laid in the virtue of its women, who set a good example for future posterity. In the first place there were the Hsia and Shang dynasties with T'u Shou and Yiu Hsing who were both fine examples in teaching virtue. In the Chou dynasty there were Wen Wang's wife and concubines who assisted in making the nation prosperous, establishing permanent homes and marriages.

Now T'ai Tsu is our prosperous Emperor. His wife, Hsiao T'si is the power in the palace court, great and glorious. She has the ability of a sage, is perfectly virtuous and is acquainted with ancient and modern affairs. In the beginning of their reign when the nation was in most difficult circumstances, she was very zealous in assisting

in laying the foundation of peace and prosperity. She is the shining example of the six imperial courts, and by following the teaching of this book she is the mother of deportment for all the nation. All the former virtuous women are not to be compared to her. She is like the sun and moon. Everybody beholds their lofty brightness. Her teaching is like the mighty rivers flowing into the vast expanse of the sea. However her instruction is only one or two percent of the vast amount of teaching in history, but although it is small, relatively speaking, still it is very precious like the gold from the south,—the least bit is valuable. It is like the grain that we use for food, which we must have every day. This teaching is easily understood by the high and low, by great and small. It is very important for the formation of character and the foundation of filial piety and prosperity.

If the Empress and concubines follow this teaching, they will be qualified for associating with superiors, and enter the ancestral temple and finally have a long line of posterity. If the wives of princes and officials, scholars and common people all followed this teaching, they would be helpful to their husbands in establishing prosperous, honorable and peaceful homes that would be a blessing to posterity. Shih Ching says: "T'ai Si has inherited a great reputation because she had a hundred sons. How wonderful! How wonderful!

CHAPTER 11.—BRILLIANT EXAMPLES OF VIRTUE

It is written in the Shih Ching that worthy concubines and good women who are eminently virtuous and perfect in demeanor set the example for all generations to follow. If a mother does not teach her daughters, how can she expect them to be winsome and obliging. If you have not read literature and history, begin at once to study them. Investigate and search their teachings till you find the very best patterns for living. This is the way to learn to live virtuously. These writings are like a bright mirror which show you if you are beautiful or ugly. They are the scales to tell you if you are light or heavy. They are the measure to reveal if you are long or short. They are the road which leads you from the known to the unknown. The wise will follow their teaching and prosper. Others will follow evil practices and go to ruin.

Therefore as examples for cultivating reverence and economy there is none better than Huang and Ying (Yao Wang's two daughters). For those seeking sincerity and proper conduct there is no example surpassing T'ai Jen (Wen Wang's wife). Follow their example and if you attain their perfection you will be a sage. If you fail to arrive at their perfection you will still be a very worthy person. At all events, never give up hope in the pursuit of goodness. Pearls and jade are not a woman's treasures but rather purity and goodness. A proper home is one where virtue is not wanting. Shih Ching says: "To obtain a view from a mountain peak you must ascend step by step."

CHAPTER 12.—SERVING PARENTS

In being filial to your parents, the important thing is not that you nourish their bodies, but that you show them the proper reverence and honor. Giving them food and drink is a small matter. Confucius says: "Filial piety is the greatest of virtues." It will move the gods and the people of the four seas. How great is its power! In ancient days Yü and Hsün served their parents well and cared for them affectionately all their lives. Wen Wang treated his parents likewise and when they were ill his countenance was very sad for he suffered with them.

You may say this filial piety, then, is for holy men to observe and not for women. No indeed filial piety and brotherly love is a heaven sent gift, so, can there be any discrimination between men and women. But in serving parents, these holy men are examples for us to follow. If you are only jolly and pleasant around your parents, this is not serving them well. The way to be sincerely filial, loving and respectful, is never to disobey them. To sun their bedding and make their beds is a small matter. To thread their needle and mend their clothing is an unimportant affair. The important thing is that you never be indolent, but night and day, carefully obey every command, and see that their staff and shoes are in perfect condition and that they have plenty of oils and sweets.

A daughter must never disgrace herself nor disobey her parents. Serving parents is very important. From childhood till the time she puts up her hair for marriage, her expectation is that of a home and marriage. After marriage, if she serves her husband's parents as she did her own parents, there will be no criticism. If a good daughter attains an important position or becomes wealthy she will never change her attitude towards her parents, but be as filial as before. A proverb says: "serve your parents as you serve Heaven." Another says: "To be filial there is no better way than giving your parents peace and repose." Shih Ching says: "Go to your parent's home and see if they need their clothing washed or not." This is the way the wife and concubines in the Imperial court should observe filial piety.

CHAPTER 13.—SERVING THE HUSBAND

When a husband is served by his wife all the time he becomes very familiar with her and it is not easy for him to do as he ought, for she may lead him astray by her wiles. It is very easy for him to become proud and not restrain himself as he should. Are there rules then to avoid this? Yes, there are. Loyalty and sincerity, good manners and good morals are of great assistance.

Be industrious and economical in directing those under your charge. Be sympathetic and harmonious with every body. Study the classics and follow their teaching faithfully. Rise early, retire at the proper time, love your husband, don't constantly change your living quarters, change your food according to the seasons, speak courteously and beware of slander and libel. Be expert in preparing

food. Don't be concerned about public affairs. Keep private affairs to your self. Avoid the vicious and depraved. A sense of decorum and dignity is your strength.

Don't overstep the bounds of courtesy towards those who show you favors and presume on their kindness. Don't oppose the government and disturb the laws. Presuming on the kindness of others develops arrogance. Overstepping the bounds of generosity develops jealousy. To oppose the government develops obstinacy. To disturb the laws develops confusion. A proverb says: "The Mieh River sinks you into the mire; a jealous woman breaks up a home. Where there is no pride and jealousy, there is joy and prosperity." Shih Ching says: "The joyful person is the superior person, having happiness, plenty and peace."

If each person is assigned her own duties, this will avoid usurping the rights of others and causing trouble. Shih Ching says: "The public duties of morning and evening are not alike." Of old Chiang Hou took out her hair pins and is mentioned in history as a very virtuous woman. (Her concubine did not rise till late and this detained the Emperor in his public work. The Empress let her hair down before their door and confessed her sin of not teaching the concubine to rise early). Pan Chi would not ride in the Imperial carriage and is praised for it till this day. (Only the Emperor rode in the Imperial carriage, but on this occasion he asked this favorite to ride with him. She fell to the ground on her face and would not rise. At first the Emperor was angry but later confessed his fault.)

Our nation (C'hing dynasty) is prosperous because the Empress, Hsiao T'si, served the Emperor, T'ai Tsu, assisting him in attaining this eminence. Still with all this wealth and honor she was not proud, but gave increasing attention to the private affairs in the palace. She worked early and late in fear and anxiety, therefore her virtues surpassed all those of the past and will be a shining example to a thousand future generations, transforming the whole nation. Shih Ching says "Remember T'ai Jen, the mother of Wen Wang, how lovingly she instructed Chou Chiang, her daughter-in-law, influencing all the homes in the capital." Search the history of the rise and fall of a nation and you will find the cause in the virtues or vices of its women. Therefore, should not a wife be very careful how she serves her husband. Shih Ching says: "Work early and late, never be indolent—this is the way to render proper service."

If you cannot accord with this teaching, your life will be barren of results, like attempting to fish without a net. It will be difficult to keep all eyes from gazing at you. In the first place no one will want to assist you, and in the second place you will soon come to your wits end and finally lose your reputation.

A diseased tree has worms eating at its heart. When a government is falling to pieces there is a treacherous woman at the bottom of it poisoning everything. Beware of licentiousness. Avoid it as an enemy.

In the divisions of duties there is the honorable and the humble. In the relation between husband and wife there is the difference of the "yin" and the "yang." If wives of higher officials and lower officials, the scholars and the common people, all followed this instruction in serving their husbands, then there would be no homes that would not prosper.

CHAPTER 14.—SERVING THE HUSBAND'S PARENTS

When a woman is married her duty is to serve her husband's parents. She should love them as she does her own parents and honor them as she does Heaven and Earth. To serve them she must reverence them. To reverence them she must be unrelenting in her love for them. To love she must obey them, serve them sincerely with her whole heart and never be disrespectful. This kind of filial piety is very important. Clothing and feeding them is of second importance.

If she serves them with the best of sweets and oils and then neglect them once it is as if she did not nourish them. If she serve them with all her strength, then for a moment treat them disrespectfully it is as if she did not serve them.

What they love she must love; what they honor she must honor. She must make them happy and do what they wish. She must not have any will of her own, nor be slow in obeying their commands. These are the important points in being filial. Of old T'ai Jen served her husband's parents faithfully and the Chou dynasty flourished. Chang Sun was also faithful in her filial duties and the Tang dynasty became firmly established. Yes, indeed, serving the husband's parents is a very important obligation.

If she is not filial towards his parents, she cannot serve her parents properly. How much less will she be able to influence Heaven and Earth and move the gods to bestow good luck and happiness upon their home. Therefore from the Empress and concubines down to the wives of nobles and officials, to scholars and the common people, all should consider this filial duty towards their husband's parents as very important. Shih Ching says: "Rise early, retire early, Don't disgrace the ones who gave you birth."

CHAPTER 15.—SACRIFICE AND OFFERINGS

One of the most important things in life is marriage in order that the line of ancestry be not broken. It is, therefore, necessary that sacrifices be given to the ancestors. When the father pours out the marriage cup, as the son leaves to get his bride, he says: "Go and welcome your bride that we may have some one to sacrifice to the ancestors." When the mother sends the daughter to her husband's home she says: "Go to your home, be reverent and cautious and never disobey your husband." When the emperor marries, he says to his wife: "Welcome to our humble city to serve in our ancestral temple and the temples of the gods." Although the sacrifices may differ in kind and value, still they all have the same meaning.

Women must care for the sacrifices, therefore, the Empress and concubines are the authority in worship. If they are the leaders in the worship of the gods, they will establish the foundation of the nation's worship.

Women assist their husbands by keeping the home clean and looking after the cooking. The foundation principle in doing these things should be regard for others, filial piety, sincerity and reverence. She must feed the silk worms and grow the mulberry trees to make silk for the crowns of the gods. She must weave baskets to contain the sacrificial offerings. She must work early and late in performing these public duties and do it willingly and cheerfully. Shih Ching says: "The superior woman weaved the sacrificial utensils well, leaving no large, uneven spaces in the work."

In preparing these sacrificial ceremonies, there must be no errors, for they are great occasions and should be performed with great dignity. The children and the grand-children should assist, because the ancestors of the ancestral temple are receiving the offerings. The ancients say: "The sacrifice is the foundation of education." If it is not performed properly and filial piety observed, the gods will not receive the offering. If the gods do not receive the offering, how can we have their protection? Then we will have neither wealth nor posterity. How necessary, then, that all wives be scrupulous in assisting their husbands in this important ceremony.

CHAPTER 16.—THE MOTHER'S DUTIES AND DEPORTMENT

Confucius says: "A woman must be taught to understand the fitness of things by her husband." She cannot leave home to learn how to train her children, so her husband must patiently teach her how to do it. They must be taught moral excellence and good behaviour; must be trained to be frugal and respectful, industrious and economical. Love and sympathy is the foundation of all child-training, but the mother must be strict and firm in all her teaching, in order that the children develop backbone and moral strength. Her love and sympathy must not go to the extreme of indulgence, nor must her firmness go to the other extreme of wounding their feelings. Wound them and they will leave you; indulge them and they will become careless and wild. Neither of these methods are proper. Shih Ching says: "Keep a smiling face; don't get angry when teaching." Yes, the important thing is her attitude and conduct. She must always be virtuous, pure and sincere. If a woman is pure, sincere and filial, she will influence others to be like her. Shih Ching says: "If her deportment is good her influence will spread to all the surrounding nations."

CHAPTER 17.—HARMONY BETWEEN RELATIVES

Among benevolent people there are none who do not love one another, but there must be a difference in the treatment of the near relatives and the distant ones. The nearest ones are the brothers and the most distant ones are the ancestors, but they are all from

one source. Of the women the sisters and sisters-in-law are the closest kin and should show the greatest consideration and affection for each other. If the trunk of the tree is not good it cannot send out flourishing branches. If a fire does not burn well it cannot send out light. In the same way, if you wish your relatives to be kind, merciful and just you must always sustain harmonious relationship with them. If you wish to always sustain this harmonious relationship, you must have a good woman at the head of your household. There is little trouble concerning those of the same family, but when an outsider marries into the family, then the trouble begins. Shu Ching says: "Great harmony for nine generations." Shih Ching says: "The order and welfare of the home depends on the women." They should be considerate of their husband's heart, and weigh well the integrity of the ancestral line. They should be most virtuous and harmonious.

In charity and forgiveness, women should be generous and lenient. In distributing to the necessities of the poor, they should be kind and gracious. They should not forget small favors, nor remember small wrongs. To note small favors is the sign of a great person; to note small wrongs spreads slander and trouble. When love is perfect, then kindness and mercy prevail. If the women are pleasing and harmonious among their relatives, this spirit will spread throughout the community. If the homes are peaceful the community will be peaceful. If the homes are peaceful the nation will be peaceful. If the nations are peaceful the whole world will be peaceful.

CHAPTER 18.—BE SYMPATHETIC WITH CHILDREN

Mothers carefully nourish their children and are untiring in their care for them, consequently children love their parents. A lofty tree has few branches; fish cannot hide in deep water. Many vines climb the low spreading tree, many grasses flourish in the marshes, likewise it is only reasonable that if a mother is kind and sympathetic, the son and young wife will be obedient. If the mother is not sympathetic and constantly reproofing them for being disobedient, their feelings will be disturbed and finally estranged. When it comes to this pass they will become stubborn and perverse. There can be no greater calamity than this. Yes indeed, parents must be kind and compassionate, however they must not consider indulgence as kindness, nor blind doting as goodness. This kind of treatment will only retard the children's development. Therefore mothers must not violate the principles of reason, but use the very best methods in teaching their children. Even if a mother does not love a child, still it should be courageously filial like Pai Chi, who died by the hands of his step mother, rather than tell his father how badly she treated him.

CHAPTER 19.—FAMILY SUCCESSION

Only a superior man can be the head of an ancestral temple, for it is the gift of the Gods. He must be worthy of a great posterity and succession of descendants that will not end. Therefore a

woman's first duty is to offer sacrifices. For this reason the wise Empress and worthy concubines all give way to the best women as mothers in the line of posterity, recommending the pure and virtuous, rather than keeping the honor all to themselves. Thus their posterity was numerous and the flow of felicity and blessings was unending.

T'ai Si of the Chou dynasty was worthy of being the mother of a long line of posterity. She was like a flourishing tree that is greatly admired. Her posterity was numerous like a swarm of locusts, and after her death they still continued to increase. Neither of the three former dynasties equalled this one.

In the conduct of women, generosity and kindness is greatly prized, while envy and hatred is despised. The moon and the stars aid each other in giving light. The moon does not despise the light of the stars. The pine tree and the orchid grows in the same field but they are not jealous of each other.

If the empress and concubines with the wives of the scholars and common people, all were truly virtuous and pure, generous and harmonious; if they always followed the great principles of filial piety and worked for the good of others; if they did not constantly think of themselves and suppress the virtues of others; if they always considered the good of their husbands—then there would be harmony in every class of society; peaceful and friendly feelings would prevail; and goodness and blessings would crown all their days.

CHAPTER 20.—HOW TO TREAT RELATIVES

A wise person perceives trouble before it arises. She nips difficulties in the bud and avoids the development of embarrassing circumstances. Don't allow liberties in the beginning or they will be difficult to manage in the end. It is said that the troubles with an Empress's relatives is dependant on her virtues.

During the Han Dynasty, the empress of Ming Te reformed and beautified the administration of the palace court because she would not allow the arrogance of relatives in any form to ruin the government, nor permit them to hold any government offices.

During the Tang dynasty, the empress of Chang Sun realized that making her relatives wealthy would bring calamity to the nation, so she asked the Emperor to give her relatives no authority in the administration of government affairs and thus protected the honor of both families.

On the other hand there were such women as the Empress Lei, Empress Hwoa, and Empress Yang. They were despotic, disorderly, extravagant and selfish, fierce as a raging fire, afraid of nothing, until their families were utterly ruined. However, it is always true that when calamity overtakes a family because of bad government, the ruination does not all happen in one day. I Ching says: "The development of truth and goodness is like freezing thick ice" (It takes a long time).

Therefore if you wish to protect both families, select a good teacher and give proper instructions to the Empress's family. Treat them generously but do not let them meddle with government affairs. Give them plenty of money but do not give them a government office. Do not allow them clandestine visits or communications in the home; prohibit requests from them; and cut down all extravagances. Develop in them a reverent, respectful attitude, and all your troubles with them will be solved.

It will not do for you to be over indulgent with them. Too much kindness leads to extravagance; indulgence stores up calamity, and causes confusion and trouble without end. The excessive use of wealth finally brings disgrace upon one's self, but proper economy stores up happiness. How cautious, then, we should be.

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Our Book Table

MAZZINI: PROPHET OF MODERN EUROPE. By GWILYM O. GRIFFITH. *Hodder & Stoughton, London...* Pgs 381. Price 10/6.

This fresh biography of the apostle of Italian unity will recall the attention of this generation of students to a genius whose life and teachings have an abiding significance. To most of us Mazzini is hardly more than a famous name. Whatever he may have meant to Europe seventy years ago, he means little to us now. But Dr. Griffith in this book has brought him before us anew as a true prophet, a prophet in both meanings of that term—one who foresees the future and one who speaks for God. True prophets are forgotten at our peril. This prophet of Italian Unity was yet more the prophet of World Unity, with passionate faith in that divine ideal. He was under no illusions as to the obstacles that obstruct the achievement of that end. Like Isaiah who dreamed of the day when nation should not lift up sword against nation and well knew the recalcitrance of men, so Mazzini dreamed of "a democracy based on spiritual sanctions" recognizing the while that "if suffrage is given to a people unfitted for it they will sell it or make a bad use of it; they will introduce instability into every part of the state."

The idealist and the realist are united in the prophet, and because he believes in God nothing can turn him aside from pursuing his ideal. For the ideal is not the creation of his own brain; it is the will of God, and with God all things are possible, nay, rather, nothing else is truly possible; there is no other way!

Mazzini was a revolutionist, one of that fellowship who have sought to change the course of history for the benefit of the common man. As one reads of the extraordinary influence which he exerted on the mind of his time, an influence exerted for the most part when he was an exile or in hiding, one thinks of and compares him with contemporary figures, with Gandhi, Sun Yat Sen, and Lenin. Mazzini was first of all a great Christian and his conception of political revolution and its purpose was born of his Christian faith. One feels that because of this he had a clearer insight into the problem of human progress. Here is a characteristic appeal:

"We exist here below to labor fraternally to build up the unity of the human family so that the day may come when it shall represent a single sheepfold with a single shepherd—the Spirit of God, the Law.... Beyond the Alps, the sea, are other peoples striving by different routes to reach the same goal—betterment, association, the founding of an Authority which shall put an end to moral anarchy.... an Authority which mankind may

obey without remorse or shame.... Arise for the sake of these principles and not from impatience of suffering or dread of evil. Anger, pride, ambition and the desire for material prosperity—these are weapons common alike to the peoples and their oppressors, and even should you conquer with these today, you would fall again tomorrow. But principles belong to the peoples alone, and their oppressors can find no arms to oppose them."

The original genius of Christianity was revolutionary—"these are they that would turn the world upside down." But religion tends to conservatism as religious institutions are formed to preserve the faith and that which should be the originator of change becomes itself the changeless. In Mazzini the early Christian fire broke forth into flame anew in the midst of a land dominated by the Roman Catholic Church. But his was not a revolution against religion; he did not make the mistake of identifying the religion with the institution as the Soviets have done. "I love Jesus as the man who, of all mankind, has loved the most—servants and masters, rich and poor, Brahmin and pariah"—but—"if by religious belief you mean the Roman Catholic faith exclusively, then I am neither a Christian nor a Roman Catholic." Further, as Dr. Griffith says: "Orthodox Protestantism with its individualist emphasis and literal authoritarianism was no more acceptable than Catholicism." Mazzini wrote of the "thousand sects now swarming on the corpse of faith."

What was his own faith? "The egotistical indifference which pervades the whole of Europe to the sufferings of men whom we write down as brothers whenever we amuse ourselves about philosophy or religion is, to me, appalling and sickening.... There ought to be an expiation to teach mankind that they have been made One and that they are every day sinning against God. As filthiness, allowed to go on in the streets and dwellings of a town, teaches physical oneness by spreading contagious diseases to the neighboring towns, so something ought to teach—will perhaps teach—egotistical countries that there is a law of moral oneness." Or again: "Many among those to whom our words are addressed believe in God or profess to do so. Have they never thought—if this belief is within them as a profound reality and not a mere lip-avowal of the logical consequences involved? Have they considered that if God is, there necessarily exists between him and his creation a Thought, a Providential design?—that there exists alike for the individual life and for Humanity, a plan, a purpose, an end?—that there exists for us all, individuals and society, a holy, absolute duty to cooperate for its fulfilment?—that an end.... assigned to Humanity, has need, for its attainment, of the united energies of all the faculties and powers, active or latent, in Humanity itself?—that gradually to achieve and constitute through Association the moral unity of the human family is the indispensable means of ascending to that end?—that hence the progressive elimination of all caste, of all artificial distinctions, and—within the limits of the possible—all the inequalities which tend to separate men from one another and hinder their concordant activity—is part of the Providential design?... Herein should exist for us all who believe in God that sense of reverence and love for the unemancipated classes which today are knocking at the portals of the civilized world."

Significant is his judgment of his contemporary—Karl Marx—"a man of acute but dissolvent genius, domineering in temper, jealous of the influence of others, without strong philosophic or religious beliefs, and with more of anger in his heart, albeit righteous anger, than of love."

G. P.

"THE NEW TESTAMENT AND ITS TRANSMISSION." *The Baird Lectures for 1929-30, by George Milligan D.D., D.C.L., Professor of Divinity and Biblical Criticism in the University of Glasgow. pp. XIII and 204. Illustrated. 7/6 net. Hodder and Stoughton, London, 1932.*

Here is a book of absorbing interest to all lovers of the New Testament. It deals with a subject highly technical, concerning which only scholars with the proper equipment can speak with authority, for the question discussed is

not one as to a theory of inspiration, but as to how the New Testament, as we have it in English, has come down to us through ancient manuscripts and translations. Yet Dr. Milligan writes in such a way as to sustain the interest of the average reader, unversed though he may be in the details of textual criticism.

The lectures were delivered in 1930, and deal with such interesting topics as the original writings of the New Testament, the Greek manuscripts, the Ancient Versions, the various editions of the Greek Testament, the early and the more modern English versions. A useful series of appendixes is also given.

As we read these pages, we cannot but be thankful to God for all those who have contributed to the preservation of these documents and to the making them available for ordinary readers.

Our imagination is touched, and we are led to think of mediaeval monks, before the days of the printing press, copying out some precious manuscript of the New Testament. We remember the devotion of more recent scholars who preserved those documents with much labour; we follow Tischendorf as he discovers one of the most important "codices" on Mount Sinai, and we share in his joy when he is allowed to keep the sheets in his room for one night. "It seemed sacrilege to sleep," he says, "and there by myself I gave way to my transports of joy. I knew that I held in my hand one of the most precious biblical treasures in existence."

We remember the generosity of wealthy men who spent fortunes in purchasing some of these documents and then gave them to some Institution which would look after them. We admire the skill of early translators, such as Jerome, and remember with gratitude the work of John Wyclif, William Tindal, Miles Coverdale and many others who were pioneers in the work of giving the Bible to the people in their own tongue.

And over it all, we see the Providence of God in that the most important of the ancient documents from which our English New Testament is translated, are now kept in safety and in different parts of the world. Rome, Petrograd, London, Paris, New York, Cambridge, all possess some of the earliest and fullest texts of the Greek New Testament.

The reader will be amazed at two things: (1) To find how much money, time, labour and skill have been spent in the preservation and in the handing down of these precious documents; and (2) how successful these efforts have been, and how certain we can be, on purely historical grounds, that substantially we have in our English versions of the New Testament the very message of the New Testament writers.

Our thanks are due to the Trustees of the Baird Lectures, to Dr. Milligan, and to Messrs. Hodder & Stoughton for this book.

A. J. G.

THE REORGANISATION OF EDUCATION IN CHINA. *Prepared by the League of Nations' Mission of Educational Experts. Published by the League of Nations' Institute of Intellectual Co-operation. For sale World Peace Foundation, 40 Mt. Vernon St., Boston, Mass, U.S.A. \$1.00 (G.).*

This study (200 pages) of education in China was made, at the request of China, by a German, a Pole, a Frenchman, a Britisher and an Italian. It appraises and scrutinizes China's attempt to modernize education mainly in terms of European experience. A recommendation that China appoint a Commission to study education in Europe is a logical result of this. This may be due, also, to the fact that the considerable influence of American educational ideals and methods in China's educational system is already evident enough.

Appreciation of what China has done up to date in revamping her schools is generously scattered through the pages of this report. This is most marked in connection with the Mass Education Movement as it heads up in Tingsien,

Hopei. But since China's educational efforts are viewed in the light of her actual needs and comparison with what other countries have accomplished educationally the major note therein is *reconstructive criticism of all education*. One point, frequently made, is that China could educate many more students in the already available plants and with existing staff than she is so far doing. In many cases the number of rooms available for classes is greater than the number of teachers and all too often the number of pupils taught by one teacher unnecessarily small. The number of institutions is more than necessary so far as the places where they are located is concerned. Many institutions are doing excellent work. Yet this report urges the same thing in connection with education in general that the Laymen's Inquiry urges in connection with "mission" schools—reduction and concentration for the sake of a better quality of education.

As a whole China's educational system suffers from inadequate articulation, lack of systematization and insufficient centralization of authority. Lack of funds also is evident. Uncertainty of their payment on time likewise weakens efficiency. Nevertheless the funds available are not used as wisely as they might be. It is urged, also, that in connection with primary education the fairly general practise of requiring fees should be discontinued. This, it is pointed out, militates against making education compulsory and discriminates against the children of poorer parents who need education even worse than their more fortunate and favored children of financially stronger ones.

Frequent reference is made to the fact that China's education is still far too foreign. The whole system is dominated by ideals and methods imported rather than those arising in the needs and culture of the country. It is strongly urged, therefore, that education in China must fit for life in China. Secondary education, for instance, must give vocational as well as academic education. All Chinese students in China should finish the highest available courses therein before going abroad. These latter, furthermore, should be limited strictly to those needing further technical training not available in China. Many teachers, it would appear, are better trained in methods of teaching than in mastery of the subjects they teach. This needs correction. It is pointed out that some teachers know agriculture abroad better than they know the conditions and needs of agriculture in China. In short China's educational leaders must turn their attention more closely to building up an educational system that passes on the best in their own culture and meets more efficiently China's own needs.

One utterance merits quoting in full in support of the above. "Up to now, Chinese civilization has shown such pronounced personal characteristics that we have the right to expect a great deal from it in the future, as we should be considerably poorer if, through lack of self-confidence, China let herself be seduced by the somewhat deceitful appearances of our material successes—for they are richer in show than in deep humanity—and contented herself with imitating us in the different domains of thought, science and art. She would thus be renouncing, to her great loss as well as our own, the new synthesis of science, art and humanity that, potentially, she, and perhaps she only, has it in her to produce." That is a stirring challenge to China to take the beginnings in modern education she has developed and turn them into one revealing her own culture, meeting her own needs and so combine the humanistic and the scientific in education that the world may learn something from her!

This report is full of many admirable recommendations. One cannot but feel that though criticism is abundant therein this is given with sympathy for China's difficulties and with full appreciation of her needs and potentialities. One realizes with these experts, after reading this report, that China is bigger than the educational system she has so far evolved. One feels, also, that her present somewhat temporizing educational efforts will in time give place to something more synthetic and of tremendous significance to herself and the world. This will come when some of the beginnings of educational experiment frequently mentioned in this report are given their rightful place in a coordinated and properly supported system.

The reviewer would most urgently recommend this report for the careful perusal of all missionary educators. It contains many suggestions of value for their schools as well as those of China in general.

F. R.

THE PRESS AND THE GOSPEL, by W. H. Murray Walton, M.A., 2/6, Student Christian Movement Press, London.

This book is a very vivid history of the attempt to evangelize Japan through the agency of the secular press and no one interested in the subject can read the book without being inspired to make an attempt to go and do likewise.

After fifteen months residence in Japan the author while travelling in an out-of-the-way corner of the country, met a country man. While making conversation merely for the purpose of trying out his knowledge of the Japanese language, he was asked what he did and on stating that he was a teacher of Christianity was surprised when the country man flashed back the question "Can you tell me how to become a Christian?" He was fifty miles from the nearest church and in a part of the country where he supposed no Christian worker had ever visited.

The country man's question haunted him and he felt it to be "The cry unuttered of an untaught folk."

He visualized more than half the population of sixty millions still unreached. Later he wove the story of how an American Missionary he had met had tried to use the press for advertising Christianity with that of the country man's question and wrote an article for the C.M.S. Gleaner and the response netted him £175. With this sum he began his newspaper evangelism.

The first paper in which he succeeded in publishing an article charged him six times the regular rate to make up for the loss in circulation that might arise from the publication of a Christian article. How he won through until ten years later in 1929 there was organized the Japan Christian News Agency which issues two Christian articles per week and syndicates them to between forty and fifty papers, is indeed a thrilling story which each person will want to read for himself and which none can read without feeling that this is only the beginning of a great work that must go on. I am sure that every reader in China will ask himself the question "What about making use of the Press in China?"

M. H. B.

MARTIN BUCER, BY HASTINGS EELLS. Yale University Press, New Haven, 1931. Pages 539. G\$5.00.

Martin Bucer, (or Butzer) 1491-1551, was born in the tiny hamlet of Selestat in Alsace. In 1501 his family moved to Strassburg. After entering the Dominican Order in 1506 he became familiar with the writings of Luther and Erasmus. On at least one occasion he was present at a disputation of Luther with some Romanist doctors. In 1521 he abandoned the Dominicans and soon later married a former nun. Excommunicated in 1523, he settled in Strassburg and for more than a quarter century became a major influence in the Reformation in South Germany. His work was not confined to South Germany however. The force of his personality was felt in Switzerland, France, and England as well. Much of his energy went into attempts to reconcile the differences between the moderate Catholics and the Protestants, between the Zwinglians and the Lutherans. As usual in such cases, he was regarded with suspicion by many. Late in life he saw the futility of trying to bring Catholics and Protestants together. In 1549 he was exiled because of his opposition to a proposed compromise with Rome. The last two years of his life were spent in England where he died in 1551.

This scholarly work by a teacher of history at Ohio Wesleyan University attempts to assign Bucer a higher place in the Reformation than that given by earlier historians. His work as a mediator has been recognized but his gifts as an organizer and as an author have been neglected. Almost a hundred treatises were produced by him. The author's estimate of Bucer is as follows:

"Martin Bucer was a genius. He could think of something new. He was a good man to talk to if you wanted to get behind the scenes in German politics. He was a man on horseback if you wished a campaign of reform organized in your city. He was a wizard if you faced a hopeless dilemma.....But he possessed one virtue that redeemed all his faults and surpassed all his talents—he was a good friend."

A valuable work, dealing with a previously neglected leader of the Reformation. The volume is supplied with copious notes, one fifth of the space being given to documentation. Some two hundred works, chiefly German, are listed as sources.

J. HUNDLEY WILEY.

A FORTUNE TO SHARE, by VASH YOUNG. *Allen & Unwin, 2/-*

This is a very small volume which can be read at one sitting. It is fairly well written, in a very simple style. It sets forth the familiar pre-depression type of optimism. According to the philosophy of this book most of our troubles are within us. We overcome our economic and social problems by laughing them out of court. They fade away before the warm sunshine of optimism.

There are some interesting moments which contain homely bits of philosophy such as the following: "It is so easy and so dangerous to rationalize. It is equally easy and equally dangerous to become a martyr to one's own thinking."

Our greatest quarrel with this book is that it fails to face the reality of the economic world. The idea that the problems of modern society can be solved by the wave of the wand is nave, and leaves one unconvinced if he skims beneath the surface.

In the closing chapter of the book we find the real secret of the author's enthusiasm. It is that Vash Young is a deeply religious person, and his religion is of the practical sort which helps him meet the depression with a song on his lips. He breaks down sales resistance by his sheer joy whose source is faith and hope in God. This philosophy may be helpful in the present circumstances of the unemployed, and among those who are suffering the mental anguish of the depression.

S. S. B.

"PROVIDENCE AND THE WORLD-ORDER" by Charles Frederick D'Arcy, D.D., Archbishop of Armagh. London. Messrs. Hodder and Stoughton Ltd., 1932. 254 pp. 6/- net.

One of the legacies handed down to us by Ancient Greece is the faith that the Universe is rational, and that it is possible for man to discover some of the laws which govern it. That such a faith is justifiable, Dr. D'Arcy has no doubt. "The fact that science is possible," he says, "means that the universe is, so far as our mind has been able to explore it, intelligible."

But Dr. D'Arcy is concerned with more than the discovery of some of the laws by which the physical universe is governed; he is convinced of the existence of a great purpose behind the universe, and of the possibility of discovering it. This means for him the possibility for man "to think the thoughts of God after him." Faith in this possibility is finding greater support as time goes on. In the Introductory Lecture of his valuable book, Dr. D'Arcy tells us how in our own days "there is emerging from the correspondence between the order of creation and the inevitable processes of the human mind a clear indication that the mind of man is akin to the power which works in the universe." The book is, in fact, a welcome attempt to respond to the command: "Thou shalt love the Lord thy God,...with all thy mind,"

Dr. D'Arcy realises how some of the greatest problems in the religious sphere which puzzle our minds to-day are connected with the progress of science. It is with some of these problems that the Archbishop deals in the seven lectures which follow the introductory one. He examines the Physical, Psychical, Historical, and Moral order of the universe, and brings his argument to a climax in two fascinating lectures on the Spiritual and Providential order. God is pursuing some great purpose; "That such a purpose can be traced throughout the universe" is the theme of the book.

In our search after truth, Dr. D'Arcy urges us to have greater faith in God; indeed he regards "a new vision of God" as one of the great needs of the world. David S. Cairns, in his able examination of the Miracles of Jesus, comes to the same conclusion: "The malady of our time," he writes, "lies in its contracted thoughts of God. We think too narrowly and meanly of His Power, His Love, and His Freedom to help men."

A reading of "Providence and the World-order" will help us to think more nobly of God.

A. J. G.

"NEW TERMS, REVISED AND ENLARGED" by Rev. Evan Morgan, D.D. Kelly and Walsh, Shanghai, Price \$3.

Some years ago when new terms and expressions were appearing daily in the newspapers, we were very glad to get hold of this little compact dictionary and by its help unravel some of the mysteries of translation. But it evidently had its limitations which was inevitable. Such an influx of new Chinese terminology was taking place that before long we found no dictionary was adequate, and after hunting through all kinds of helps, grew cynical, as they contained every word we did not need, but failed to supply the one we were trying to track down. Later there appeared a new and enlarged edition which gave us a fresh start, and we regained our complacency in the possession of what seemed to be a real treasure house of phrases. But again we suffered from a feeling of impoverishment, as the new book began to fail us at critical times. Now a newer and still more enlarged edition has appeared, not yet too large for the pocket, and we have taken a new lease of life, for the author has ransacked all sort of publications in order to supply us with terms and expressions relating to all sorts of subjects.

This new edition of "New Terms" is really a handsome little volume, tastefully bound and clearly printed. It contains now over 10,000 words or phrases, some 2,000 having been added since the last issue. In connection with subjects that are very much to the fore we have a wonderful supply. For instance under the heading Kuo (國) we have no less than 172 entries, under Tzu (自) some 111, and under Chün (軍) 89. Dr. Morgan keeps up to date as witness the terms Pang Piao (綁票) and Jou Piao (肉票) for the present pastime of kidnapping, and he has all kinds of transliterations that are gaining acceptance such as 摩托卡 Mo T'o Cha, (Motor Car) 引擎 Yin Ching, (Engine) 狄摩推多 Ti K'o T'ui To, (Dictator), 西門訂 Hsi Men T'ing (Cement) and the like. This little book is in reality a thesaurus of phrases and well worth the three dollars at which price it is sold.

C. W. A.

COLONEL ROOSEVELT PRIVATE CITIZEN. By EARLE LOOKER. Fleming H. Revell Co., New York 1932. 222 pp. U.S. \$2.50.

Mr. Looker charmed us with "The White House Gang," an intimate picture of the Roosevelt boys and their friends and the reactions of the vivid Theodore to them. Although Mrs. Roosevelt in a personal letter to the author vouches for the authenticity of this portrait of the Colonel from 1908 till his death in 1919, it is a less compelling book. The first half of the book is occupied with background from his earlier life, to prove the consistency of these last years with the whole. Its main interest lies in his plan for the preparation of a large

volunteer unit under his personal command to proceed to France at the earliest moment after the United States should engage in the "inevitable" conflict of the World War; a plan which was thwarted by Secretary Baker, President Wilson and General Pershing. The two years following the failure occupies less than a page in the narrative. The book seems rather a brief for "preparedness" than the portrait of a great personality which one was led to expect.

C. L. B.

WORSHIP GOD, by James L. Vance, D.D., LL.D., Fleming H. Revell Co., New York., G.\$1.50.

This book is fresh and stimulating, possessing and producing vitality. awakening conscience and spurring the thoughtful reader to fresh thought and right decisions. It bristles with questions both expressed and implied. Such as: "Has God gone out of fashion, or is it some patterns of God that have gone out of fashion?" "Is the world getting tired of religion, or has it gotten tired of some things that pass for religion?"

The first chapter "Is Religion Worth While" shows that the religion in mind is a religion that is not afraid of the truth. As it is important to know the truth in matters of science, history, human relations, etc., and foolish to play fast and loose with truth, we cannot say that the truth about the soul and God and eternity is of no importance.

The chapter headings indicate the scope of the book,—such as Atheism, The God Idea, A Personal God, Has Religion a Future? What kind of a Revival? Why I do not go to Church, Curing Crooks, Worship God.

The book has taken such a hold of us that we have been tempted to quote but there is only space for a condensation of the thought in the last paragraph of the last chapter "Worship God." We have gold, trade, law, police, philosophy, and we have full jails, world-wide depression, gang-rule, and the underworld, cynicism and hopelessness. We have tried electrons and chromosomes and ductless glands, and scrapped morality. It might not be a bad plan to go back to Calvary and try the religion of Jesus.

G. M.

CHRIST IN THE CREED, by W. Graham Scroggie, D.D., Marshall, Morgan & Scott Ltd., London, 1/—.

To the many readers of Dr. Scroggie's Bible-study books, and the still larger circle who followed his Daily Notes on the Scripture Union portions, this last addition to the "Marshall's Shilling Series" will be very welcome. In ten pithy and suggestive chapters Dr. Scroggie leads the reader through the Apostles' Creed, considering the manifold relations in Christ's Incarnation, Sufferings, Resurrection, Ascension, Enthronement and Return to judge the world. In these days of unsettlement and perplexity, and the call for reconstruction or readjustment, we welcome this wise and winning presentation of the universal and abiding truths touching sin and salvation, our relation to God and our fellows, life and death, the present and the future.

G.M.

SHEN OR SHANGTI?—by G. T. Denham. Christian Book Room, Shanghai. 10 Cents.

A new booklet on "the term question", but for readers of the Chinese Recorder through many years there is little new agreement presented. Yet the writer has set forth clearly and concisely the old arguments and has in convenient manner defined the various terms used. The author says correctly, "This question is not to be decided by learning". There is the reason the majority of Christians popularly use Shangti. This reviewer is inclined to

accept the arguments as such in favor of Shen, but decades of usage make him visualize the translation of Shen as "god" and that of Shangti as "God", in spite of all that Mr. Denham and his many scholarly predecessors have written.

C. L.

"THE TESTAMENT OF BEAUTY", by ROBERT BRIDGES. *A poem in four books, pub. Oxford University Press, 7/6 d.*

"NOTES ON THE TESTAMENT OF BEAUTY", by N. C. SMITH, pub. Oxford University Press, 5/- pp. XXXVIII; 94.

"EVERYMAN'S TESTAMENT OF BEAUTY" (*An interpretation of the teaching and the social and educational import of Robert Bridges' great poem*), by M. L. V. HUGHES, pub. Student Christian Movement Press. 5/- pp. 188.

We trust no one will be "frightened off" what is by general admission the greatest English poem of our time by the fact that notes and comments and interpretations appear to be necessary. The necessity is similar to that which prompts a wise visitor to a country rich in history and culture to read-up all he can, either before, or during, or after his visit. But without a book of any kind he would still be assailed by beauty and return laden with imperishable memories.

The "Notes on the Testament" follows the poem section by section, explaining allusions and occasional difficulties of phraseology; paraphrasing the argument and, at times, evaluating it. The book will greatly assist all readers of the poem.

The interpretation for Everyman implies that there is something—nay, much—for everyone in the Testament of Beauty. A glance through the index will show whether the assumption is justified; Architecture, Armaments, Art are three out of eighteen references under A. Under C, we have Christ, Christianity, Churches, Common Folk, Communism, Cone, etc. etc. No one reading this book could fail to proceed at once to the poem; nor, having read the poem, fail to understand its teaching more clearly. Two Services of worship, consisting of passages from the poem with suggested sermon themes therefrom, are included.

H. G. N.

"DEATH CANNOT SEVER" by Norman Maclean, Minister of St. Cuthbert's Parish Church, Edinburgh. pub. Hodder and Stoughton. 3/6 d.

Dr. Maclean believes that psychical research has made "the star of hope (in immortality) to shine more brightly in the darkness", and desires the Church to reinforce its message with the facts affirmed by spiritualism. His sermons on this subject, together with his prayers of intercession for the dead, have caused a slight stir in Scottish theological waters. The book under review is his reply. It consists partly of some of the sermons in question and partly of new material written on holiday in the Hebrides. It is difficult to appraise this sincere, mystical and human book. Probably those with leanings towards the author's thesis will be greatly fortified by it. Others will find it beautiful, but unconvincing.

H. G. N.

THE MAGIC WALKING STICK—JOHN BUCHAN—Hodder and Stoughton, Limited, London, 1932. Price 6/-.

We find in this book what we would naturally expect in a story by John Buchan, vivid imagination. A boy thirteen years old gets a walking stick which will carry him anywhere he wishes. His adventures become more and more astonishing; until finally through misuse, he loses his wonderful stick.

This book is essentially for boys who love adventure and still have the credulity of youth, or interest in the impossible.

M. A. M.

THERE AND BACK AGAIN—C. H. DODD—*Hodder and Stoughton, Limited, London, 1932. Price 3/6.*

Here we have a group of varied and delightful short stories, some original, some taken from folk tales. Each story is complete, having a good point, more or less serious.

Professor Dodd has written this book for children in an easy interesting style. His wife has added some original illustrations, forming an attractive little book.

M. A. M.

BRIEF NOTICES

NANKING JOURNAL, *Semi-Annual Vol. II, No. 1. Published by The University of Nanking.*

In addition to a long series of articles in Chinese, there are two articles in English, (1) *Notes on Chinese Fungi, (Part 1)* by F. L. Tai, and (2) *Electrolytic Determination of Copper in the Presence of Iron*, by Z. H. Pan.

AN HISTORICAL STUDY OF THE FAN LIBRARY AT NINGPO, Pp. VI-146, by *Chen Teng-yuen.*

A RE-EXAMINATION OF CHINESE ANCIENT SPURIOUS WRITINGS, Pp. XIV-322-12, by *Hwang Yün-Mei.*

The above two are publications of THE INSTITUTE OF CHINESE CULTURAL STUDIES.

ANNUAL REPORT of the President and Dean of FUKIEN CHRISTIAN UNIVERSITY, Foochow, Fukien, China.

Official Minutes of Central China Conference of the Methodist Episcopal Church, Nanking, China.

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Correspondence

The Laymen's Foreign Missions Inquiry.

To the Editor of

The Chinese Recorder.

DEAR SIR:

Many thanks to you for giving us in the December number, the thoughtful interpretative article by Dr. D. Willard Lyon, an anticipation of the fuller report to come from the Laymen's Foreign Missions Inquiry. But I feel I must voice a deep disappointment with your own editorial

comment upon the American laymen's statements. Really, Mr. Editor, I think you must have had a bad night—or several! And it is not that I have not heard or seen comments similar to yours. But I truly expected something much better from the Recorder.

Your comments give first a representation (unfair, I feel) of what the laymen did say, to the public, to all of us, in their early releases. I have to quote you. "This release seemed to indicate that the visiting laymen

were far from convinced that they or their friends should continue to support foreign missions." This misrepresents the Appraisers' Report. In their first release they say, plainly in black type, "*That these missions should go on, with whatever changes, we regard as beyond serious question.*" Missions cannot stop, any more than "good will can cease to operate." (The report adds, "There is not alone room for change, there is necessity for change"). But as to the questions, "Whether missions ought to continue, and with little change or great change"—they exist! They were put to these appraisers. They were the reason for the coming into existence of a Laymen's Inquiry. Does the editor doubt the existence of such questionings?

"The laymen felt," you say, "that missions are often motivated by self-interest." The report said (Release No. 4), "Every human organization has its hunger for influence, funds, membership; tempts its servants into ways of ambition within its ranks, and into a reputed 'loyalty' which involves petty competition with other organizations of similar aim. The trail of self-interest within the organization lies like the trail of the serpent over the missions of Asia within our purview." Not a pleasant picture. But can the editor, or any missionary frankly facing the whole enterprise as it is going on, seriously object to the representation that these laymen have given?

"That missions are for the most part pursuing objectives which are antiquated." This impression probably is given by the laymen's releases; and perhaps it is an unfair impression. I am not sure that it is. But the sections, No. 17, on "What Should Be the Aim of Foreign Missions?" and No. 10, on "The Place of Evangelism in Christian Missions," are full of positive, vital statements which elicit heartiest agreement. Does the editor deny that "for years in most of the mission fields the message has been doctrine-centered"? that "the central question which confronts everybody today is—how can a person attain to completeness and fulness of life"? that, after a Christian decision is made, "the mind must be informed, the will fortified,

the habits patiently rebuilt," before there is "genuine re-formation of the inner self"? that "the work of transforming itself is the most important task the Church in any country has on its hands"? "In any country," the laymen said—in China, or Asia, or the United States of America.

To see ourselves as others see us!—to be willing!—that is where it cuts. Your editorial represents these laymen as feeling "that missionaries are as a rule a mediocre lot, without vision and deaf to the voice of changing conditions." Be fair, Take the whole instalment (No. 4) on "What Type of Personnel Should Be Sent to the Mission Field?" Every phrase, every word, is carefully chosen and placed. (The laymen do not use the word "mediocre"). They say truthfully, in the pivotal descriptive paragraph, what they have seen. They have seen, among thousands of missionaries, three grades: they have seen "many" "of conspicuous power, true saintliness and a sublime spirit of devotion, men and women in whose presence one feels himself at once exalted and unworthy"; they have seen "the greater number" as "of limited outlook and capacity;" they have seen "not a few" "whose vision of the inner meaning of the mission has become obscured." Frankly, can we say we have seen better than that? And the sympathetic explanation of the limitations is at once given—"a task too great for their powers and their hearts." Can you or I say less of our task, our mission, than that?

Finally, in your thumb-sketch of the laymen's view, "in any case, if the enterprise is to be saved from wreckage, Christian laymen must reorganize and run it on lines of efficiency approved by the business world". I have not noticed in the twenty-three instalments any word about "saving from wreckage." Nor about "lines approved by the business world." They do make, among their recommendations, many for efficiency in the work. When once objectives are clear, will the editor present a defense of *inefficiency* in mission work? Or will he say that no changes are needed in missions? Or very few? And if it is not *Christian laymen* who are to make

these far-reaching changes, in Asia and in America, then who? Upon whom does the Church rest, and missions? Upon a few missionaries and secretaries and bishops? Who sent you and me, in a cash and bread and butter sense, out to China? Thank God, I say, for Christian laymen who have worked for foreign missions, and cared deeply, and have wanted to make their support intelligent. They will go on to work, there and here, and will help in changes long, long needed. None of us can stop them.

The scornful implications of the rhetorical questions with which you close your front page paragraph, do not merit close consideration. These seem to me utterly unworthy of the standard of the Recorder. They raise the question whether the editor has ever read with care, and credited, the careful statements issued as to the origin and aims of this Inquiry; and also whether he had any associations at all with the laymen and laywomen as they came to China? "Factfinders", and "appraisers"—were they anything but the best kind of friends to all of us? There is enough criticism of missions and missionaries, Heaven knows! Most of it is misinformed, and much of it is also very unfriendly. But when friendly critics come, with earnest words, let us "take it on the chin," if necessary, and be glad. There will be points of difference between us and the Laymen, of course. We have ahead a glorious time of discussion. Let us have leadership in this; and not backward!

These notes upon your notes were written before I read Dr. Lyon's article; they are based upon the published releases, available to all. Later I have read through the article, with increased appreciation of Dr. Lyon and of the Laymen. I am glad their "bark" was sharp and clear and arresting. I find their "bite" does go deep into the problems which are upon us all. Of course the Laymen's Report speaks to Christians in 'home lands,' as well as to those in mission lands and to missions. It could not be otherwise. And I incline to agree with the remark of some one, (I think it was a mere secretary of one of the seven boards

inquired about), that this Inquiry Report will be the most important document, concerned with the missionary enterprise, to appear in fifty years.

Very truly yours,
ROBERT E. CHANDLER.

American Board Mission,
Hopei, Tientsin
18 December 1932.

Recruiting for the Ministry

To the Editor of
The Chinese Recorder.

DEAR SIR:—In his encouraging, well-worth-reading article published in your January issue Dr. W. L. Beard as a good optimist mentions a few discouraging facts. Among these he says, "The Christian Church in China faces no more serious problem than the recruiting of its ministry" and "there are so few young men preparing for the ministry." May I submit that an equally serious aspect of the problem is the loss from the ranks of our ministry of those already recruited? We would not need to recruit so many young men if we could keep and use and develop the men we already have.

The outgo of trained ministers into every walk of life is terrific. They are taking up business and politics, teaching school, banking, fighting, as capitalists, communists, and what not. This is by no means all loss to the Church—many of them can serve the cause of Christ better thus than they ever did in the professional ministry. But is it not time that we found out the causes for this heavy loss? And where we know the causes, what are we doing to remove them? Here is a problem worthy of a Laymen and Minister's Inquiry.

Just now one cause is the sudden and drastic reduction of funds for mission work. So far as this removes subsidies from preachers' salaries "Re-Thinking Missions" seems to regard it as in the long run wholesome. But in some cases it has been so abrupt and sweeping that it has forced out of service many well-trained and useful pastors. One denomination recently has had to discontinue two dozen or more employed preachers in the Lower Yangtse. Several of these were graduates of

Nanking Theological Seminary, ordained ministers. Half of them were middle school graduates. Several had been preaching for more than twenty-years. If there is a need for recruiting ministers there ought to be some way of saving these men to the ministry. Perhaps if the work of the several denominations were more closely correlated it would be possible to effect a transfer from one church to another. Possibly this is a service to the whole church in China which the National Christian Council could begin to render—to act as an exchange or clearing house for

ministers, to equalize supply and demand. Now and then a useful minister who has not been entirely satisfied in one church drifts into another where he is an unqualified success. For the most part such adjustments are haphazard and to a degree accidental. To put them on a deliberate, careful, comprehensive basis might be worth more to the cause of Christianity than increasing the supply of ministerial recruits.

Shanghai

Sincerely yours,

CARLETON LACY.

The Present Situation

PRAYERS FOR CHINA IN TIME OF TROUBLE.

Dr. T. T. Lew, of Yenching University School of Religion has prepared a Service Order for The Service of National Humiliation, being No. 18 of the Experimental Series of Chinese Christian Liturgy.

First in the Litany we have self-examination of social, national, and individual sins, which are a part of the cause of the troubles China is suffering from. Second, The Confession of Faith is made up of Scripture sentences only, to be repeated responsively. The main thought in the Confession, is have faith in God, Who is a God of Love, and Justice, and Righteousness.

The Third note is one of Reconciliation. A prayer for the Unity of the Church for the Task of Reconciliation. Reconciliation should be the Church's task, but it is not able to speak with authority because of being divided. We make the following extracts:—

A Prayer in Time of National Sorrow

O God, Father of all mankind and ruler of the whole world, we ignorant people fail to observe Thy laws in ordinary times, and thus to merit Thy love. Only when sufferings come upon us do we begin to turn to Thee for guidance. We deeply feel our own unworthiness. But, those who loved and honored Thee in ancient days did teach us that Thou art near to the hearts that are laden with sorrow, Thou dost save those who truly repent. We come to Thee now with unfeigned repentance. If Thou wilt examine our hearts Thou wilt surely not forsake us. It was also taught by the ancients that Thy laws are pure as gold and enlighten our hearts; that Thy statutes are true and impart wisdom; that Thy orders are just and gladden the heart; that Thy commandments are clean and give sight to the eyes; that Thy truth is eternal and Thy laws are true and everlasting. In this disturbed world we have no refuge apart from coming to Thee and offering ourselves to Thee. We earnestly beseech Thee grant us Thy Holy Spirit that we may have intelligence and wisdom, ability and resourcefulness, knowledge and piety, and the constant realization that to love and to fear Thee is our supreme joy. Thus, we can form right judgment when we face difficulties, we can endure hardship when we face suffering; we will not blindly follow partial views; we will not be downcast, and we will not be filled with panic by unwarranted fears. We pray that through every trial we may reach fullness of life and that through us Thy will may be completely fulfilled. Amen.

A Prayer for the Unity of the Church for the Task of Reconciliation

O Lord of Heaven and Earth, who with wisdom ineffable has founded Thy Holy Church throughout the world, bestow Thy blessing upon her that she may ever be holy, catholic and faithful. Enable her, we pray Thee, to have a clearer grasp of the meaning of her message, and a better understanding of her responsibility. Hasten the day when Thy broken body may be healed and all those who love Thee may truly be one. So that in this world of strife, division, hatred and selfishness, Thy church may with the authority conferred upon her by Thee, effectively proclaim the message of universal love and successfully fulfill the task of reconciliation among all men. Through Jesus Christ our Lord. Amen.

DR. E. STANLEY JONES IN SOOCHOW CONFERENCE

Personal Impressions by H. H. McMillan.

Without fear of contradiction I do not hesitate to say that Soochow has received through the coming of Dr. Jones the greatest spiritual uplift and rejuvenation in its history. Because of recognized success in dealing with the "intellectual class" in India the impression preceded Dr. Jones' coming to Soochow that his message was peculiarly adapted to the highly educated. This proved to be true—plus. His teaching was so deep and profound in spiritual insight that the most highly educated lifted up their intellects to follow him; on the other hand, his language was so much like the language of Jesus that the common people also heard his gladly.

He did not give the impression that he was trying to please this type of theological belief or that, but rather he was trying to please his Lord and Him only. Loyalty to Christ was his one consuming desire. When the meetings were thrown open for free and frank discussions there was no desire to take time with those questions that divide the Christian body. There are differences and will be so long as men are free to think. There was no tendency to iron out differences and reduce all to conformity. Christ being the theme, all wanted to press on under Dr. Jones' masterful direction to know more of Him. It seems next to impossible that any one could have come to Soochow and have spoken for an average of five hours a day for eight days to Christians and non-Christians; educated and uneducated; East and West; male and female; old and young, and been received with the whole-hearted enthusiasm that was given to Dr. Jones. There can be only one explanation. His large audiences though differing widely in many respects had this one thing in common: they all alike had a yearning desire to know more about Jesus Christ Whom he preached. His theme was Christ and his passion was to share Him with others. He gave himself with marvelous abandonment to this passion. Only through the working of the divine Spirit in his life could he have held up to the strenuous schedule which was placed before him. As a few of us were privileged to wave him good-bye at 9:30 on Saturday night he looked as fresh and vigorous as when he was met eight days before.

I repeat, it was a real spiritual feast that lasted for eight days without waning at a single point. He was vigorous and manly and yet so gentle and sympathetic and constructive. His attitude in teaching and preaching, like the expression on his face, reminded one of Jesus Himself. An amah observing how the people went to different meeting places in the city from time to time in large numbers to hear him remarked: "They flock to hear him like they did Jesus." He so magnified Christ that a missionary remarked after he had gone: "You know, how unusual: after hearing him speak I had no strong impulse to rush up to shake hands with him as I usually do after hearing a soul-stirring message; on the other hand, I went away to hold deeper fellowship and communion with my Lord."

The Conference was not for the city of Soochow alone but for the church evangelistic workers of Chekiang and Kiangsu provinces. There were more than 200 who met each morning from 9:30 to 12:00 under the leadership of

Dr. Jones to consider together the goal of evangelism. Much time was given to answering questions handed in. What a privilege it was to witness the soul-satisfying way with which he dealt with these various questions. A visiting pastor said to me: "After Dr. Jones finishes with a question everybody seems satisfied and does not wish to reply." As an illustration of how to do personal work, he dealt at length with Jesus and the Woman of Samaria. How much he discovered in this familiar passage! I suggest that Dr. Jones write a book on the subject: **CHRIST OF THE SAMARITAN ROAD.**

Each afternoon at 4:30 Dr. Jones spoke to student groups from Mission and Government schools in Soochow. The schools of academy and college grade were divided into three sections. The students of each section heard him in three addresses as he presented to them in a most matchless way the claims of Christ. The buildings were crowded each day and more than 2000 students heard him. The delegates to the conference attended these meetings to observe and feel his method of presenting Christ to the unsaved. At the close of each sectional meeting for students cards were handed out to those who were ready to follow Christ as their Example and accept Him as their Redeemer. Between two and three hundred cards were signed.

Dr. Jones spoke each night at 7:30. Four nights he spoke to Christians pleading for complete surrender and full consecration to Christ. The Holy Spirit was present in great quickening power. Three nights he held "Round Table" discussions with representatives from the gentry of the city. They were profoundly impressed as they had never heard Christ presented with such an appeal to leave all and follow Him. The last night he spoke to Christian teachers in the Christian schools. This meeting was open to all and the church was filled. This message was a stirring appeal for the teachers to give Christ to the students and help them to live for Him. The last seemed to be the best.

The delegates were greatly strengthened by the devotional talks led each day from 9:00 to 9:30 by Dr. H. H. Tsui, Bishop Curtis, and Pastor Tsu Tsing Sung. We are most greatly indebted to Dr. T. C. Bau and Dr. Z. T. Kaung for their excellent work as interpreters. Looking far and wide two others could not have been found to put the language and spirit of Dr. Jones into the language of the people with as little depreciation through interpretation as these two men of God.

We once again arise and descend from the mountain top with our faces toward the valley of suffering humanity. We resolve to share more generously and joyously Christ of the Mount with the man of the valley.

In the words of the Chairman of the Conference: "We shall look forward to another visit from Dr. Jones."

DR. E. STANLEY JONES IN SHANGHAI

Dr. E. Stanley Jones made a real contribution to the Christian movement in Shanghai. Shanghai is not easily influenced: it is confused with many issues; but Dr. Jones cleared away all other issues, and made it perfectly clear that the real issue was Christ. Brought face to face with that issue the Christian forces of Shanghai were stirred as one body.

When Dr. Jones said, "I believe that China has the greatest opportunity of any country in the world," every listener, student, Christian worker, or laymen felt anew the burden of responsibility as on his own heart.

Dr. Jones' sincere attempt to deal with all questions presented in the round-table talks was an example to all Christian leaders in dealing with the varying view-points of any group of people. In every case he remembered that he was a Christian, and that it was more important to be a Christian than to prove any point. Dr. Jones dealt with such questions as "Youth and Manchuria," "Theology," "Philosophy," etc. and left the impression that his one defence was Jesus Christ.

Dr. Jones had meetings in various Universities, at the Chinese Y. M. C. A., the Moore Memorial Church, the Community Church and at other places. He

was ably assisted by Dr. H. H. Tsui, and Mr. T. H. Sun of the National Christian Council and by the Shanghai Ministers Association and others, making his whole Shanghai visit a co-operative undertaking of an unusual type.

As a brief summary, one felt that these meetings were great, because all Christian forces worked together; and found themselves looking at Jesus Christ and inspired again to work for Him only.

Shanghai Christians need Dr. Jones, and are enthusiastic because of the reports that he may come back for further work.

DR. E. STANLEY JONES IN CANTON

Dr. Jones conducted meetings in Canton beginning Friday morning Dec. 9 and closing Monday night Dec. 12. Tuesday the thirteenth was spent in Lingnan University, addressing various groups in four different meetings. On Sunday afternoon Dr. Jones also preached to the missionary and business community in Christ Church, Shameen. His brief stay in our city was characteristically active, dynamic, vitalizing, inspiring.

The meetings centered in the Y.M.C.A., in the auditorium of which three sessions were held daily. The morning session, prefaced daily with a thirty-minute devotional period in charge of a local leader, was definitely for church workers: pastors, missionaries, Y.M.C.A. and Y.W.C.A. workers, church officials, etc. Missionaries of many nationalities and from many parts of the province were present. Chinese pastors and church leaders from all parts of Kwangtung and some from Kwangsi made the larger part of the congregation, totalling upwards of seven hundred persons. The morning audience was the smallest of the three.

The afternoon session was definitely for students of both Christian and Government schools. Well over a thousand attended this session.

The evening session was for church members and Christian workers whose daily responsibilities prevented their attendance at morning sessions. Christians had been urged to bring a non-Christian each. The evening audiences were the largest, filling the auditorium and galleries and totalling a maximum of probably 1500.

The plan of organization for all these sessions required that all persons expecting to attend the various sessions must register for such sessions and that they were expected, so far as possible, to attend every one of the sessions for which he or she registered. This arrangement was fairly well observed. Though not insisted upon in any thorough going manner so as to shut out late-comers, and although quite a few persons were admitted without ticket when there was room, the plan provided a degree of continuity and regularity that went far to make the meetings the success they very plainly were.

The crowds were too large to make the "Round Table Method" practicable. But some measure of the question and answer method was feasible and profitable. The meaning and goal of evangelism was made clearer in the first morning session. The messages of Dr. Jones were lucid, illuminating, informing, inspiring. The speaker gave us a new beginning, a fresh start for our evangelistic and religious educational task in Kwangtung. He had his crowd right with him morning, afternoon, and night. Canton audiences of this sort are not homogeneous in religious conception, creedal statement and so on. Yet, Dr. Jones, by his unique ability to "shorten his line of defense and concentrate his forces behind Jesus Christ" carried the day successfully. He illustrated and proved in his own experience the unity that can be achieved out of great variety wherever Christ is given His rightful central position.

Over a thousand cards were signed by as many persons during those brief meetings. Many of these were persons who were already nominal Christians, but who desire to be more vitally Christian. The most arresting of all facts in connection with the meetings was the rapt attention with which a thousand and more students from Christian and non-Christian schools listened to Dr. Jones as he spoke—not of politics and international relations, but of religion.

Many of us were trailing in our own minds too much the memories of anti-Christian movement and propaganda to have the courage to expect or the faith to believe that our students are again accessible to the Christian message. Much less did we know that they are eager to hear it, even when presented in the winsome way of Dr. Jones with his fine blend of reason and emotion.

It is a huge task that the Evangelist has bequeathed to the Religious Educationist in Canton! We are organized and organizing to follow up and to conserve. We hope that Dr. Jones' work, stimulating and vitalizing as it was, shall be reproductive and lead to results much greater than the results we see now. Nearly seven hundred sets of his books have been sold here. Missionaries of many Missions and Chinese workers have returned to their places of labor with a new inspiration. In Canton we say "the greatest and most helpful meetings in twenty years!"

C. W. SHOOP.

A PARTING MESSAGE BY E. STANLEY JONES.

In his farewell message Dr. Jones, after expressing thanks for hospitality and co-operation, and gratitude for sympathetic audiences, said: "But to my message. My first plea is for unity within the Christian movement. China is pathetically divided in her national affairs. A divided Christian movement can give no real message to a divided China. At a time like this we must close our ranks, we must agree to disagree on many things while holding a common allegiance to Christ as Lord. Any man who holds Christ as Lord is my brother and must be treated as such. Come together in a great forward evangelistic movement that will melt your purposes into one. Theologically we will hold many diverse views; but we can come together in a movement to make Christ known and loved and followed.

"My brothers and sisters, lay aside criticism. It eats like a canker. I question whether any man has been really changed by criticism. The only thing that changes a man is the criticism of something higher, something finer in illustration. That is the judgment that sends him to his knees. The criticism of works sends him to his own defense. Lay aside the critical attitude as un-Christian; Refuse to be disloyal to the brotherhood by entertaining any gossip or back-biting about a brother or sister. If things have to be talked over, do it with the persons concerned. And do it in love.

"I was told before I came that the Chinese were divisive, that you found it impossible to work together. This must be proved untrue. Let the Church be a living illustration to the nation of how men and women of different temperaments and viewpoints can come together in a common Cause and share a unity too deep for words. For mind you, we are one. If we have Jesus Christ as Lord, then no matter what the surface differences may be, we share a common Life. We are therefore the most united body on earth if we only knew it. Differing as widely as High Churchman and Quaker nevertheless, if we are in Christ, we are one; we do not have to achieve unity—we have it. Nothing can break that unity except our repudiation of that common Life. Since we have that unity, let us show it outwardly, so that a divided China may exclaim: 'Behold how these Christians love one another.'

"My second plea is for a great forward movement that will take in all denominations and all laymen and regular workers. As I come into your land I am struck with the fact that the students and intellectuals seem to be in a great moral and spiritual vacuum. The old is dead and nothing new has taken its place. We are now in the Great Between. The house of Mansoul in China has been swept from many superstitions and beliefs and it is garnished and awaiting something. Will it be taken possession of by the seven devils of modern secularism and materialism, or ruthless Communism, or will it be by the spirit of Christ? The answer will be given in the next five or at the most ten years. You are now in the Great Hesitation. The anti-Christian movement has expended itself, the intellectuals have made up their minds not to be

radically opposed to real religion. Nor have they made up their mind to accept it. The Christian illustration in public life has been distinctly disappointing. Had it stood up to its opportunities I am persuaded Christianity would have swept China. But it did not have sufficient moral fibre and reality to stand up under the pressure of public temptation. Prominent man after prominent man has told me of his hesitation in becoming Christian on account of this fact. If we can have a cleansing, purifying movement of living evangelism that will make new men of nominal Christians, we can produce what China is looking for. But to let our students go through our institutions with a veneer of Christianity without the roots of it in the depths of their being, is tragedy. I plead therefore that each station organize itself through prayer and fellowship to become a living organism of the Spirit through which students and others may be changed and set afire with the love of Christ.

"But if our Christianity is going really to give the message and the moral power that China needs it must be a movement that gives itself to the facing of the sum total of China's need. It must have a living message that can transform the individual, but it must not stop there. It must go to the sum total of human relationships. It must face humanism with a greater human program than humanism has to offer. It must face communism with a program and a passion for sharing far deeper than communism has. The only way to beat them is to beat them to it! In this matter the Christian Church can study with profit the movement of Kagawa. He combines a passion for personal evangelism along with a passion for social and economic change which makes his movement a very Christian movement. On the whole in China the Christian forces have taken their stand on one side or the other of this matter and have become exponents of either a personal or a social gospel. This makes for half-Christianity. Let us come together so that each will supply the lack of the other and thus "beat out music faster than before."

"I go back to India with a sense of hope in my heart. I have seen your movement at its best, I know. I have not come down to sordid details of relationships and administration. I have seen you come together with expectancy and spiritual quest. I therefore discount heavily my high hopes, but even with this discount I still have the feeling of joy and expectancy. The Movement has more than survived the fiery ordeal of the last five years. This ordeal has purified it and has thrust out leaders from among the Chinese. The worst has happened and you have survived. Now nothing from without can hurt you. You can only be really hurt from within. The future lies with you. Lay hold on the resources of the living God for personal living and for triumphant sharing."

A VISIT TO JAPAN

(From the "District of Hankow Newsletter.")

EXCHANGE OF COURTESIES. It is the usual practice of the National Christian Councils of Japan and of China to exchange fraternal delegates at their annual or biennial meetings, and this year Mr. F. L. Chang, Secretary of the N.C.C. for Rural Work, and I represented the Council of China at the annual meeting of the N.C.C. in Tokyo. November 8th came the meeting of the Committee of the Kingdom of God Movement (representatives from each of the 91 districts into which the country is divided for carrying on the Movement); Nov. 9 and 10 the All Japan Christian Conference of some 150 delegates, where we were welcomed and invited to speak; and Nov. 11 the N.C.C. of Japan with the first meeting of its new Executive Committee, where we were again invited to speak. Memorable for us also were the meeting of the "Kagawa Co-operators" addressed by Dr. Kagawa, and of the F.O.R., where we were asked to state frankly the case for China in the present Sino-Japanese crisis. Mr. F. L. Chang's address on this occasion was most enlightening and moving. We left Shanghai November 5, and returned the 15th, having spent six busy days in Japan. The weather was perfect during our whole trip, though it had been raining just before, and two days afterwards came one of the worst typhoons in years. I

never felt more the beauty of Japan and the majesty of Fuji, the order, industry, intelligence and efficiency of the Japanese Government and people. Nothing could have been more generous and considerate than the hospitality we received, while the Christian fellowship into which we were welcomed gave unmistakable evidence of the spiritual forces by which God is working out his purposes for justice and good will between nations.

"THE UNUSUAL TIMES:" (非常時) This term appeared constantly in public and in private discussions and the printed program, even, of the meetings we attended, where the Chinese characters naturally arrested our attention. They seem to correspond to the term for "national crisis," (國難) now current in China. They refer to the combination of life and death issues which the nation now faces—the economic crisis, the constitutional crisis as between military and civil officials, and the struggle between fascism and communism, with the liberal movement representing the masses and the sanest forces of the nation, and seeking to work out a *via-media*; together with the Sino-Japanese crisis affecting not only China and Japan but involving the League of Nations and testing all the elaborate treaties which have been framed to keep the peace of the world. We were profoundly moved to find the Christian forces of Japan, as represented in the significant gatherings we attended, so conscious of these great issues and so concerned that Christian forces contribute, as they are manifestly called to do, to the working out of constructive solutions.

THE KINGDOM OF GOD MOVEMENT. The inspiring name of this movement is a call to Christendom comparable to the rallying cry "Make Jesus King," by which Japanese students greeted the Christian students of the world a generation ago. The movement was planned by the N.C.C. to be a three years' effort beginning January 1, 1930. The meetings we attended determined to extend the movement for two years more, and one cannot but hope that a way will be found before the end of 1934 to bring the Christian forces of the whole world more consciously into co-operation under the inspiration of the Spirit of God which has so manifestly called this movement into being. I would like here to direct attention to the pamphlet by Dr. Kagawa entitled "The Economic Foundations of World Peace" (for sale in China at the office of the Church of Christ in China, 23 Yuen Ming Yuen Road, Shanghai) which sets forth what to my mind is the most thoroughly Christian embodiment we have yet had of the individual and the social gospel in due relationship to each other. Chapter XIII of this pamphlet, on "The Policy and Programme of the Kingdom of God Movement," suggests the expression of Christian love and faith in ways which which I think we can follow to the great blessing of China, through Christian Co-operatives—Credit and Consumers Co-operatives, Producers and Marketing Co-operatives, covering the major interests of both rural and city life. I saw the "Physicians Utility Co-operative" at work in Tokyo, and heard Dr. Herbert Bowles of St. Luke's Hospital there speak in warm support of it. Dr. Kagawa told me he thought we should at once set about organizing "Land Utility Co-operatives" in China,—co-operatives which he thinks will bring the solution of the agrarian problem in both China and Japan. Speaking of the movement for Christian co-operatives, he says with evident conviction, "This is stronger than Communism."

INTERNATIONAL FRIENDSHIP. The great Cause—Peace—means far more than the absence of warfare. Negative or impersonal attitudes and policies cannot do much to set it forward. A by-product of our visit to Japan was a greatly deepened sense of the value of personal relations as a channel of mutual understanding between the nations. The names of outstanding Japanese Christians whom we met during those five days—Dr. Kozaki, father and son, Bishop Akazawa, Dr. Abe, Mr. Ehisawa, Dr. Chiba (the newly elected Chairman of the N.C.C. of Japan—a Baptist) Kagawa, Ogawa, Dr. Ibuka, Tomita, and the laymen Nagao, Tagawa and Maruyama, not to mention our own Sheng Kung Hui people, Bishop Matsui, Dr. Mojima and Rev. Professor Murao—besides the foreign missionaries—and many others, now suggest to us not only individual persons but also the large groups which they represent and through which the very same Spirit of Christ, Whom we adore, is manifestly at work creating a

world-wide Brotherhood. A group of Japanese Christians came to China last March to see conditions in China, especially Shanghai, at first hand, and especially to meet Christians in China. Their courage and open-mindedness and friendly spirit gave many new hope in those very dark days. This experiment, like the international group which Dr. Hodgkin brought together at Hangchow in the spring of 1924, and of which our Japanese friends reminded us in Tokyo this time, together with other experiences of the value of international friendships, indicate the desirability of providing more such occasions. The importance of making much of the exchange of fraternal delegates at official Christian gatherings in China and Japan is obvious. I spent a most interesting hour with Bishops McKim, Reifsnider and Matsui and Rev. Mr. Kojima talking of these questions, and out of the talk two suggestions in particular were considered worth putting into practice as soon as possible—(1) making more of the exchange of fraternal delegates at the triennial General Synod of the S. K. H. in Japan, and (2) arranging for exchange of lectureships between our Church colleges in the two countries, in both cases emphasising the opportunities offered by such occasions for the formation of real personal friendships between Christians in the two countries, and deliberately cultivating such friendships as a means of promoting international understanding, justice and good will.

—L. H. R.

Work and Workers

Bible Society Circulation Figures for China in 1932

	Bibles	Testaments	Portions	For Blind	Total
A. B. S.	19,708	22,702	2,677,690	1	2,720,101
B. F. B. S.	39,921	49,140	4,116,498		4,205,559
N. B. S. S.	3,595	5,001	2,760,009		2,768,605
Total 1932	63,224	76,843	9,554,197	1	9,694,265
Total 1931	61,190	64,693	10,687,834		10,813,717
Increase	2,034	12,150		1	
Decrease			1,133,637		1,119,452

Of the New Testaments circulated 4000 for the A.B.S., 8722 for the B.F.B.S. and 1112 for the N.B.S.S., were for the "Million Testaments for China Campaign"

On page 5 of our last issue the writer of the paragraph on "Bible Distribution" pointed out that whilst the circulation of Scriptures showed a remarkable increase for several years, during the last two years the downward curve has been rather sharp. The above figures show a continuance of the same unfortunate curve. It is well to remember the exceptional difficulties the three Societies have encountered in certain parts of the country, particularly in Manchuria, and also in those parts of the Yangtse Valley devastated by

the floods of the previous year, and doubtless also from the inroads of Communists. At the same time it is to be noted that the sale of whole Bibles has gone steadily upward, the number sold during the past year being the greatest on record of any year in China.

China Inland Mission Notes

Sinkiang—Rev. G. W. Hunter, the veteran missionary, with the six new men, reached Tihwafu (Urumchi) early in November, after almost two months on the way, via Inner Mongolia, from Kalgan. Of this difficult journey, one of the men writes, that it took them, by their motor cars, seventeen days from Kalgan to Edsingol. Of these seventeen days, twelve were spent in

travel, two Sundays in rest, and three days repairing the cars. The Mongol guide left them in the Edsin Delta on Oct. 7. Twenty-five camels were hired to transport the heavy luggage across three rivers, while the motor cars circumvented a lake, making a detour of some fifty miles. All the men were well, and they had just enough petrol to take them to Hami, where a fresh supply was secured, after some delay. The cars used were one and a half ton Ford trucks, and did excellent service. Provisions, as well as petrol, and a tent, with sleeping bags, were taken along as necessities. En route, they met a Mongol Queen, who was greatly amused by having her photo taken, and by hearing a gramophone! The Mongols were friendly, and willing to listen to the Gospel Message. Some rough, rocky, hilly ground was covered, and often one car had to help the other car out, but few repairs were needed. Crossing one river bed, both cars stuck firmly in a mixture of gypsum and clay, and were only released after five hours of digging and making a roadway out of stones and brushwood. The travellers were charmed by the Gobi Desert—barren, bleak, flat, broken by rugged hills. The distant views and stillness, the mountain passes, sand drifts, heavy gradients, cloudless skies, beautiful sunsets, were a combination of delight and refreshing difficulties! For days not a soul was seen, but only herds of antelope, bleached bones of camels, etc. After the desert, came the trees and vegetation of the Edsingol Delta, with great suddenness. There the party met Dr. Horner of the Sven Hedin Sino-Swedish Expedition, who was very kind and hospitable to these white men he was so glad to see, and a week was spent there, overhauling the cars, etc. Then on to the civilisation of Sinkiang, with its people, houses, dogs, and flies, etc., back among "the madding crowd"! The distance covered from Kalgan to Tihwa was 1,760 miles, and some twenty days were actually spent in travelling. The consumption of petrol was five and a half m.p.g. In Tihwa the men are giving themselves to language study and street chapel work daily. Praise is offered to God

for His many mercies! And prayer is asked for fruit that shall abide, and increase.

Anhui—While awaiting definite confirmation of a report received, news has come, that appears true, to the effect that Mr. H. S. Ferguson, who was taken captive on May 12, 1932, died while still in the hands of the bandits. Details are not yet clear. He came to China, from Canada, in 1895, and has worked these years in North Anhwei, being for a time, Superintendent of the C.I.M. work in Anhwei Province. He lost his wife a year or so ago, and leaves sons and daughter in North America.

Szechwan—In a station in the east of this Province, the persecution of Chinese Christians is reported. Also, special meetings held by a Chinese Pastor with evident blessing.

Phonetic Script Scheme in Kaifeng.—The Kaifeng correspondent of *The North China Daily News* writes: "Hundreds of hoardings on which the phonetic scripts are written are going up all over the city at the order of the provincial Ministry of Education in their endeavour to further mass education. All schools and government offices under the jurisdiction of the Ministry have also been instructed to use phonetic script in all their printed matter."

"Considerable interest is locally being taken in the scheme which everywhere appears to be greatly appreciated. It is being hoped that soon more advanced steps will be able to be taken in further developments."

Dedication of the Rural Training School of Nanking Theological Seminary.—On New Year Day, 1933, the new farm and buildings of the Nanking Seminary Rural Training School were dedicated "to the glory of God, to the blessing of man and to the realization of the Kingdom of God among men." This rural training center is at Shunhwachen, a small but typical market-town thirteen miles southeast of Nanking City. The thirty-mow farm and the school are on high ground a *li* from the town and look out over a wide stretch of farms and villages.

In the morning a New Year service was held in the little church on the street where Rev. Chu Chin-ih is now pastor. Elders and deacons were ordained. This church increased its contributions to church work in 1932 three fold above the contributions of any previous year. A group of twelve Christians in a village three miles from the market have just completed a mud-walled, thatched-roofed church which is entirely their own, being built by their own labor and with contributed materials.

In the afternoon the dedication service of the Training School was held in the new building. This has been erected in simple country style with dormitories, class and work rooms, farm plant under one roof. The meeting was attended by representatives from the Seminary, University of Nanking, Nanking Presbytery and other organisations as well as by many local gentry and friends. The farm and school will be used for the rural training work of Nanking Seminary and for experiments in training of Christian farmers as lay leaders.

St. John's University, Shanghai.—The registration of St. John's University for this term is as follows: School of Arts and Science 344; School of Medicine 67; Middle School 295; Total 706. This is a greatly increased enrolment over last year and was quite unexpected.

Vice-President Wm. Z. L. Sung returned from the United States on September 16th and resumed his work at St. John's.

Beginning with the present term faculty advisers have been appointed to small groups of Christian students with a view of helping them in their Christian life.—*District of Shanghai Newsletter.*

The Student and His People.—At Morning Worship in Room 333 on Thursday, a very large attendance listened to a challenging address by Miss Teng, Industrial Secretary of the Y.W.C.A. National Committee. Miss Teng spoke of our duty as Christians to work for the transformation of the present social order, with the acquisition of wealth at its centre, into a new order whose controlling purpose should be the growth

and development of the human spirit. Our visitor regretted that the educational system in China seemed to be subservient to the old order and that education, in one school after another and finally the college, separated the student farther and farther from his own people, the people whom he should, by that process of education, be becoming more fitted to serve. A Tientsin Middle School principal was quoted as describing the metamorphosis of the young boy with shaven head and blue gown on his first day at school, through successive stages of lengthening hair and more fashionable garments, to the complete imitation of the West, from the parting in the middle and boater at suitable tilt to immaculate creases and smart hose and shoes—cleaner and smarter, undoubtedly, but not, as a rule, filled with a spirit of self-sacrificing service for his less fortunate fellow-countrymen nor fitted to render the help they so much need, rather with eyes wide open for the cushiest job going.—*Cheeloo Bulletin.*

Hsiakwan News.—"Another innovation this term has been the expansion of the educational plant of the parish. Taosheng School has continued to thrive as a coeducational dayschool of six grades, although unregistered and continuing its original schedule of studies, including required bible-study. This autumn five hundred pupils applied, of whom we managed to receive three hundred, by making two divisions of most of the classes. And we were interested to find that two-thirds of the parents of these children, although themselves non-Christians, on being questioned whether they wished their children to attend our Church service on Sunday, replied in the affirmative. This school, which has been self-supporting for several years, owing to the considerable tuition charged, now shows a favorable budget-balance, which is being turned to account in a new way. The surplus has been put into a fund, begun this summer by our Vestry and raised partly by subscription among Chinese friends, to support the threefold educational plan of the parish. This plan includes the taking over of the kindergarten, which was supported for

several years by a Mohammedan gentleman, and—which is the really exciting part—the establishment of a free school for the children of our poorer neighbors, whose mud-huts in some parts actually lean against our compound walls.”—*District of Shanghai Newsletter*.

Summer School, Tsinan.—In 1932 the Summer School, or Institute, which had been planned many years when war or interruption of communications left it only on paper, really materialized, and was a great success. It was a cooperative enterprise of the School of Theology and of the Department of Education of the University. In this way there was saving of expense and greater freedom in choosing electives, as all were able to take courses in each department if they so desired. There were 150 students enrolled, of whom 48 were women, 84 in the theological department, and 66 in the educational department. Classes were held chiefly in the morning, starting at a very early hour, so most of the afternoon time was free for rest and exercise. In addition to the classroom work excursions were made to factories and other points of interest in the city, and lectures were given by the Heads of the Education Bureau, the Construction Bureau, and others, with much attention to rural work being done in the province, including our Lungshan center. Chapel services were held each morning and also Sunday evenings, and the session closed with a Communion Service.

This school only continued for two weeks, so the atmosphere was that of an institute rather than a school, with the result that some of the students did not take their daily assignments in earnest, especially those who in their commendable greed, entered for more courses than the law allowed. If work had been scheduled for a month nearly all would have dropped at once into the spirit of a school routine, for they were eager and interested. This year there was no outside help, except for lectures and Dr. H. H. Ts'ui's very helpful leading of chapel for a week,—and some members of the School of Theology faculty were engaged elsewhere,—so two weeks was all that could be carried.—*Cheeloo Bulletin*.

A Retrospect.—Rt. Rev. D. T. Huntington writing on the 20th Anniversary of his consecration, says: “The contrast with our present work is great but not in some respects what we could wish. While the number of communicants has increased about ten times that is really not a large increase considering the number of workers. We now have thirty-one Chinese priests and three deacons and only one foreign priest actually on the field. This number of Chinese clergy is sufficient if we do not open more stations. But we have opened only eleven new stations, and of these Ki-an is the only one opened in the last ten years. It does not seem that we are going ahead as fast as we were. I think however there is a real improvement in the quality of the converts and that we have more intelligent and energetic Christians than was the case formerly.

“Our greatest needs as I see it are in three directions. One is the raising up of unpaid workers who can spread the work in places where we cannot place paid workers. That I think can be accomplished by training classes at which men should be taught to hold services as lay readers and possibly later as clergymen. The second is more generous giving on the part of the Christians. The third is in improving the work among women which is far behind that among men.”—*District of Anking Newsletter*.

Summer Conference on Rural Work.—The Summer Conference of the Diocese of Anking which met in Wuhu early in July was an example of the awakened consciousness with emphasis on the vision of the Church toward the rural community. The agenda had been prepared under the careful leadership of Rev. Robin Chen and Miss Alice Gregg, and the interest shown by the forty or more clergy, catechists, Biblewomen, and teachers from the country parishes showed that the subject was a timely one.

What the Church can do to help the farmers' livelihood was presented by Mr. Shao of the Agricultural Department of the University of Nanking. He told of how the Church in many sections is helping the farmers by organizing credit cooperatives. Often the small farmer has to pay

as high as 48% or even 60% interest a year for loans to buy seed, implements, etc.; whereas by making group loans where each is responsible for the loans of all, they may borrow for 12% or 18%. Seven such cooperatives have already been formed in the Diocese of Anking as part of the flood relief effort to enable the farmers in flooded areas to buy seed, cattle, etc., in order to get in a new crop after the waters subsided. The cooperative idea, when once established, has endless possibilities of development for the good of the farmer.

Rural evangelism was presented by the Rev. Kimber H. K. Den of Nanchang. The country people know all too well their dependence on God for their daily food. "We depend on Heaven for the rice we eat,"—"Kao tien chih fan," is a Chinese proverb familiar to every child. Moreover the farmer has a deep seated sense of moral responsibility to Heaven that is as indigenous as the persistent moral interpretation of history and nature which was characteristic of the Hebrew people of old. Mixed with these good elements are all sorts of degrading superstitions and fears of demons and evil influences. The liberation from these fears and evil habits, the development of the dependence on the Heavenly Father, and the interdependence of his children on one another—this is what Christ's Church can bring and is bringing to these hard working and worthy country folk.

One interesting feature of country evangelism that was presented at the conference was group singing as a means of teaching to illiterates the essential truths of Christianity. The tunes were all distinctly Chinese, based on the five-interval scale familiar to the Chinese instead of the western seven interval scale which the missionary first brought to China and introduced for church singing. The words were for the most part simple sentences from the Gospels, or else hymns in simple but good Chinese style written by Chinese Christians. It was inspiring to hear that group singing, "God so loved the world" to a tune that for its plaintive appeal reminded one of the negro spirituals.—*Anking Newsletter.*

Fakien Christian University.—"In two respects education at F. C. U. of this fall semester is distinguished from that of last year. We admitted women students to our college for the first time this fall; and there has evolved a new "tutorial system" based on student initiative and interest.

There are nineteen women students in our college. We finished the first three stories of our new women's dormitory in time for use in September. We are fortunate to have secured Miss Marie Yu as Dean of Women. Miss Yu is a graduate of Ginling College and has had post-graduate studies at the Hartford Seminary and Yale University. She has been for several years teacher and principal of both Christian and government girls' high schools in Anhwei and Nanking.

For the last two or three years our faculty has been working on a system whereby each student can be personally taken care of by some members of the staff. Each department is to take care of all of its major students. The faculty member is not only to help the student in his studies, but also to do whatever he can in guiding him in personal problems. The freshmen are under the special care of the Director of the Personnel Department. When the present semester began there spontaneously rose up a series of departmental clubs, initiated and run by the students themselves. They have weekly, bi-weekly, or monthly meetings. The members of the various groups and societies make reports of their investigations as well as hearing special lecturers from outside. Practically all of these groups have their own publications. There has been much evidence of keen interest in investigation and research on the part of the students themselves. They often work long after their regular class-room and laboratory periods are over. Some of the science students are themselves making apparatus for exhibition. Faculty members in those departments have in all cases been invited as advisers. This spontaneous movement gives life to a new "tutorial system" which seems peculiarly fitted to our condition.

Our faculty has been putting its chief emphasis on character building. As a sequence to the themes of our pre-session conferences during the last two years we held a three-day conference of the whole staff at the beginning of the present term. Each individual teacher presented his view on, and program for, character education within his own field of work. Life outside of the class room was dealt with by examining the various agencies that can be made to contribute more effectively toward character building. Much improvement has been made with regard to student welfare. Social rooms have been established in each of the dormitory units, where students can meet for social purposes and to discuss common problems of the dormitory.

Letters Received from Father Esteban.—Father Esteban, Spanish Jesuit of the Vicariate of Wuhu, China, who was taken by bandits December 17, 1931 while starting out on a mission trip has succeeded in getting some letters to the confreres. "My health is good," he writes in one letter, "in spite of the terrible food; I have to put up with a great deal of mockery, but I am ready to suffer for Christ. I have nothing in the line of possessions except the clothes I have on me, but do not send me anything. I am glad to go through these little privations and

I can offer it up for the Church in Spain." Another letter came later. "I have received the linens and my breviary and a few notes from Spain. I cannot read these though because I am without my glasses. Don't give anything for my ransom without a guarantee; I am ready to meet the worst. Greetings to the Fathers who are leaving now on their holidays. Help me a bit now and then with a little remembrance in your prayers that I may have the strength to suffer..." In a third letter he wrote: "They are asking for 30,000 dollars now whereas it seemed that at first they would have been satisfied with 2,000 or 3,000. Never mind; I have shown them that it is impossible to expect so much money. They say that this is the last time they will ask for it; if it is not forthcoming they will finish me. Remember me in your prayers that Our Lord may give me the courage to die for Him...; Thrice now they have pilloried me and they stripped the clothes off me.. There is plenty of opprobrium to be had here, but I do not mind. To live and work for Christ or to die and reign with him, I am ready for one or the other. My health is still good."

Nothing has been heard recently from Father Avito who was taken by the bandits two years and a half ago. (*Fides Service*).

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Notes on Contributors

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REV. JAMES MELLON MENZIES, B.A.Sc., D.L.S., B.D., arrived in China 1910 for Presbyterian Church in Canada, now the United Church of Canada. Most of the time has been spent in Evangelistic and general work in Changtsefu, North Honan. Now on the staff of Cheeloo University, Tsinan, Shantung. Research Professor in Archaeology, Chinese Research Institute.

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PRESENTATION OF BIBLE TO MAYOR OF SHANGHAI

Dr. R. Y. Lo. Mr. Samuel S. U. Zau.

Mayor Wu Te-chen. Rev. Carleton Lacy. Rev. T. H. Lin.

See article "Shanghai Mayor Receives the Bible."